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THE "OLD METHOD" OF APOLOGETICS.

THEOLOGIA FUNDAMENTALIS, Auctore Ign. Ottiger. S.J. Herder: St. Louis, Mo. 1897.

DE RELIGIONE REVELATA. Lib. v., DE CHRISTI ECCLESIA, Lib. vi., Auctore Gul. Wilmers, S.J. Pustet: New York. 1897.

I.

STATE OF THE QUESTION.

WHILST these two solid works on the foundations of faith were being built along the lines of traditional apologetics, keen-sighted critics, and withal experienced and undoubtedly earnest of purpose, were busy examining those very foundations, with a view to determine whether they be in all ways safe; or at least capable of resisting the attacks of unbelief, and of standing as a firmly rational groundwork to the truths of revelation.

A widely accepted result of the criticism has been, that the "old method" of defending the reasonableness of faith in the supernatural, though in the abstract sound and conclusive, has become in the changed conditions and trend of that subtle entity termed "modern thought" inapplicable and useless. The "traditional apologetic," it is claimed by some, is too "metaphysical and *a priori*," is "insufficiently in touch with the advancement of science," "*elle ne convient plus aux yeux malades de nos contemporains.*" Others find the ancient way "unphilosophical," inasmuch as it

starts not, so it is said, from the very roots of man's being to lead him on to the logically necessary acceptance of revealed truth. Instead of the older method, some propose what is called the psychologico-moral method, which rests the claims of revelation on its intrinsic merits,—the correspondence, namely, of Catholic Christianity with mental and moral laws and habits,—with the intellectual and ethical aspirations of humanity. Others, adopting a Neo-Kantian conception of our nature, favor the "*method of immanence*," which finds the only truly philosophical basis for the supernatural in the postulate of practical reason. "The progress of our will constrains us to *the avowal of our insufficiency*, leads us to the *need of an increment* from without, gives us the aptitude, not to *produce or to define it*, but to recognize and receive it." In a word, the action of our will is ultimately inexplicable without the supernatural.

And so it has come about that on the one side we meet with the theologians—especially amongst the Germans—whose works are monuments of erudition, firmly and systematically put together, stolidly adhering to a plan which the French philosophers, whose strictures are, to say the least, clever and plausible, timely and practical, declare to be if not unsound, at least antiquated, and, in view of contemporary thought, unphilosophical, and, therefore, unavailing. What can be the meaning and the reason of this divergence of practice and theory? An explanation might be seen in the potency of nationality. The patient, conservative temperament of the Teuton naturally holds fast to the well tried ways in which his forefathers have trodden in their explorations of the deeper and higher spheres of abstract truth; whilst the more impatient, radical genius of the Celt is eager for fresh and more taking methods that seem likeliest to gain a quicker and a larger following.

Moreover, works of the kind before us, and most other such built on the lines of traditional apologetics, have been constructed in the retirement of cloister or college by men of speculative habits. May it not be that thus they lack that element of the practicable, that adaptation to the pressing

needs of the time, to the present phases of living humanity with which they alone can fully sympathize who are in close contact with the moving, thinking-in-action world of to-day? May it not be, therefore, that the older ways of presenting the credentials of religion having lost their practical value, the science of apologetics needs revision, reconstruction, even as the quondam psychology of the schools ought to be remodeled, we are told, in the light of experimental science, and the older ethics recast in adjustment with the evolutionary theory? Queries of this kind, and their implied affirmatives, might well be pertinent did we not find very respectable theologians—men fully alive and keenly sensitive to the actual demands on defenders of the faith,—putting to themselves the same questions and answering them with pronounced and quite solidly established negations. From a number of such writers let one be here selected, who has besides the special advantage of moving amidst the actual strife of recent controversy. We refer to Père Le Bachelet, whose brochure on the present subject is reviewed elsewhere in this number.

The *Annales de Philosophie Chrêtienne* from January to July, 1896, published a series of articles on the "exigencies of contemporary thought in the matter of apologetics, and on the method of philosophy in the study of the religious problem." The articles were from the pen of M. Maurice Blondel, a brilliant young writer, at the time *maître de conferences* in the University of Lille, and since then professor of philosophy in the University of Aix. The theories therein set forth attracted considerable attention from the higher French reviews, foremost amongst others the *Etudes*, to which Père Le Bachelet contributed the series of rejoinders that have since been gathered together, and are now published apart in the brochure just mentioned.

M. Blondel, in the articles alluded to, reviews the various apologetical methods now in use, passing briefly over those that rest on a false philosophy, and subjecting to a vigorous criticism "those that seek to press historical facts into the philosophical defense of Christianity and to mingle in that

defense such different points of view as the historical, moral, literary, aesthetic," etc. The apologetical method of the late M. Ollé-Laprune, based on the accord of Christianity with the intellectual and moral sides of human nature, he holds "to have a certain value for non-philosophical minds or for such as already believe, but to be quite unsatisfactory for the philosophical or unbelieving." The method advocated by M. Le Querdec, which rests on the identity of Christianity with biological laws, is admitted to have some advantage, yet "it presents grave philosophical and theological difficulties, especially as its analysis of life is made in view of an extraneous factor, which neither in its form nor its content can be philosophically justified as an extension of the original coefficient."

The time-honored traditional method of apologetics, which proceeds from the demonstration of the existence of God to the proof of the fact and object of revelation, is for the full and harmonious development of the truth it presents valid and satisfactory, for those at least who are able to take in its large syntheses; but with its didactic form and metaphysical apparatus it does not appeal to minds of the present day, whom it imports the actual apologist to reach—especially as its principles and assumptions or "presuppositions are to a great degree contested, and because it presents no philosophical consistency over against modern rationalism."

From this destructive criticism M. Blondel advances to the positive elements of the method which the present development of philosophic thought necessitates. The basal and controlling concept of contemporary philosophy is that of *immanence*, that is, the idea "that nothing can enter into a man which does not emanate from him and does not correspond in some way to a necessity for expansion, and that neither as a historic fact, nor as traditional teaching, nor as an obligation superadded from without, is there for him a truth that tells and a precept admissible, without being in some manner autonomous and autochtonous." On the other hand, "there is no Christian nor Catholic who is not *supernatural;* that is to say, it is impossible for a man to educe

from himself what one pretends to fasten upon his thought and volition."

And yet "the problem exists and clamors for solution, all the more that revelation comes to us with a binding force, under penalty of eternal loss and chastisement. For if it is true that the exigencies of revelation are objective, we must admit that we are not self-sufficient; and from this our insufficiency, from this our innate impotence, this our essential dependence, it follows that revelation must find its traces in man simply as man, and its echo in autonomous philosophy."

Consequently but one method serves the purpose, the method of immanence, which brings forth that trace and gives back that echo within man himself. "The development of our will constrains us to recognize our insufficiency, leads us to feel the need of an increase, and gives us the aptitude, not indeed to produce or to define that additional element, but to recognize and to receive it."

The supernatural is thus "*postulated by thought and action*, and the subject is prepared for the reception of the divine gift. The valid bearings, however, of philosophic conclusions stop at the threshold of real operation, wherein alone the human act and the divine act, nature and grace can meet in union. Philosophy being unable even to furnish or contain the *real* involved in natural action, cannot directly demonstrate or prove the supernatural; it limits itself to defining the conditions which it deems necessary to solving the problem of human destiny."

M. Blondel's Neo-Kantian views called forth a wide and intense interest, and received no little favor as well as disfavor at the hands of writers in the French reviews.

In the ensuing controversy it is easy to discern the advocates of three distinct methods: the traditional method, familiar to every student of Catholic theology and exemplified in works such as those placed at the head of this paper; second, the so-called modern methods, which consist substantially in a development and defense of the intrinsic criteria or the correspondencies of Catholic Christianity with

man's constitution, laws and aspirations; third, the foregoing method of immanence advocated by M. Blondel.

The remainder of the present article will be restricted to a brief summary of the principal arguments underlying the first of these three methods.

II.

THE TITLES OF THE "OLD METHOD."

"The epithet 'traditional' is applied to the ancient doctrinal apologetic whose main lines are found in all the classical treatises *de vera religione*. This method presupposes as proved by philosophical arguments, the existence of God and the other fundamental truths without which no sufficient principle, either of morality or of religion is conceivable. It demonstrates directly by philosophy and history the *possibility* and the *fact* of a divine revelation, stamped with a character obligatory on all men, destined as they have been by God for a supernatural end. To establish the *fact* of divine revelation it appeals to signs or characters of diverse kinds; the chief of these are the *external* signs, prophecies and miracles of the physical and of the moral order. Christian faith is thus seen founded on reasonable bases, since its genuine motive, the authority of God revealing, is rationally proved."[1]

Now this method a recent eminent apologist has declared, as was said above, inadequate. "It is too authoritative for an epoch enamored of the experimental method, justly enamored, for the method of experience has proved itself by its fruits. It is, moreover, very incomplete."[2]

"The funeral knell of the 'old apologetics' is said to have been sounded at the birth of the new tendencies in philosophical apologetics. On the one hand scientific apolo-

1 Le Bachelet, p. 31.

2 Bougaud, *Le Christianisme et les Temps presents*. Mons. Bougaud's method is based on the adaptation of Christianity to the intimate needs of the human soul. There is a certain indescribable charm about the elevation and *élan* of his thought. P. 2.

getics passes away exhausted, without *verve*, without inspiration; on the other hand, the metaphysical apologetic has gone never to return. There remain, therefore, only moral, psychological and social apologetics, which approach the soul through its inmost wants and its highest aspirations"[1]

"The 'old apologetic' finds itself, therefore, under the stroke of a doubly unfavorable verdict. Some regard it as decidedly inept, or at least not adapted to reach modern minds as they are; in its place they would substitute the psychologico-moral method, by setting forth the validity and the intrinsic merits of Christianity. Others refuse it all strictly philosophical value, and for it substitute as a rational basis the method of *immanence*."

Strange to say, or from another point of view, characteristically enough, "the theologians have not bowed their head before this double verdict," to use Père Le Bachelet's expression: "They have spoken and made their reserves, for it seemed to them from the start that the modern systems leave at least in the shade that which may not be omitted in a complete and effectual apologetic, viz., the proof of the fact of revelation from the divine signs with which God has been pleased to mark it; it seemed to them, moreover, that several of the new methods, along with happy suggestions and strengthening thoughts, contain equivocations and dangerous statements which at least call for explanation" (p. 47).

Two questions naturally suggest themselves in regard to the attitude of the theologians: "Have they been guided in their reserves by a narrow dogmatism, by routine, or by ignorance of the exigencies of the times? Was it theirs to choose to abandon the old method, abandon it practically by laying it aside, as an ancient weapon that had lost its usefulness?" (p. 48).

The answer to these queries will appear from an examination of the titles on which the traditional apologetic is based.

1 Cited by Bachelet from the *Annales de Philos. Chr.*, Sept., 1895, p. 694. It should be p. 654.

The strange thing happens here as so often elsewhere, that the very objections urged against the "old method" are its strongest arguments, so that the answers to those objections furnish the soundest principles of its justification and efficiency.

No one, as far as we know, has established this fact more clearly and cogently than Père Le Bachelet.

It is urged against the "old method," first, that it does not find in man "the origin of the obligation to believe; and the answer is, because that obligation springs from a higher source," secondly, that it centres on "one simple fact, the fact of revelation; and it replies that all faith rests on that foundation," thirdly, that it is all "intellectualism, that it looks on faith as a simple assent of the mind to a symbol, instead of a living, acting force; and it answers, because faith is precisely, as such, an intellectual assent," its life and energy being the effect of other influences—the will, the virtue of charity and divine grace: fourthly, that it is permeated with "metaphysics, that it appeals for its philosophical presuppositions to speculative reason"—a "faculty" whose untrustworthiness has been demonstrated by Kantism, as well as by positivism and the new psychology; and it replies, because there is no other criterion available and valid; and because the Church endorses such an appeal, lastly, it is reproached with relying for its demonstrations of faith mainly on "external signs," prophecies, miracles and the like, which have little or no weight with the modern mind; and it insists that those "signs" are God's impress on His revelation, and that herein again the Church is sponsor for the argument.

To sum up these claims in the succinct phrasing of Père Bachelet:

"1. The Catholic apologist must in the last analysis found the obligation of faith on the authority of God, the Supreme Teacher and Supreme Truth.

2. The apologist who does not reach the *concrete fact* of revelation remains outside his scope.

3. The apologist ought not to take as a sole and necessary hypothesis that of a living and acting faith.

4. The apologist cannot be content with a philosophy that leaves in suspense, or does not demonstrate with certainty the truths of the rational order presupposed by revelation.

5. The apologist cannot exclude systematically the motives of credibility—valid always objectively and *per se* subjectively likewise—viz., prophecies, miracles and such like criteria."

These propositions rest on the intrinsic evidence of their matter and on the teaching of the Vatican Council, especially as found in the third chapter *De Fide* of the Dogmatic Constitution *Dei Filius*, and in the history of the Acts of the Council.

The first and last aim of the Catholic apologist is to justify belief in supernatural truths—to lay down and build up systematically the logical foundations of faith in a supernatural revelation. Faith with him is a psychical reality, an intellectual assent, made by the mind moved by the will—mind and will both being under the influence of divine grace. The object at which that assent terminates is some divinely revealed truth or truths, and the motive or reason for which the assent is given is nothing less than the authority—the omniscience and veracity—of God the revealer. If as Père Bachelet observes "there were question of belief in the vague sense in which the word is often taken in modern philosophy—a sentimental faith summed up in the idea of religiousness—'a faith wondering at its own lack of vision'—or a philosophical faith identified with a knowledge of religious truth, *religious opinion*—a reaching after the ideal, etc.; if there were question of a merely natural religion—religion of the inner life, a creedless cult—a making for righteousness, etc., the frontal question of Catholic apologetics, and the end it must above all strive for, would not be the establishment of the fact of divine revelation, nor still less the motive on which such a revelation must be accepted." The description given in the Acts of the Vatican Council of the rationalism and semi-rationalism of the present century, and the condemnations in the Canons

of that Council of those errors in their bearing on faith, leave no room to doubt of the attitude that ought to be taken by the Catholic apologist of the present day ; nor, consequently, of the truth of the first and second of the above propositions.[1]

The reproach that the old apologetic reduces man to mere thought—makes faith a mere assent to a symbol—a realized abstraction—rests on the confusion of faith in its essence (*fides informis*) with faith as informed by charity (*fides formata*). The Council of Trent condemned the proposition that loss of grace necessarily implies loss of faith, that genuine faith as such cannot exist in the soul bereft of divine charity. It is of course the veriest platitude to say that it must be the desire of the Catholic apologist that every human intellect should be illumined by a faith which, inspired by charity, proves its energy by living works ; but quite another thing it is that he ought to take as the one and necessary hypothesis such a "living acting faith." Otherwise would the science of apologetics have to absorb the expository and exhoratory matter and methods of the teacher and the minister of religion.

The charge is brought against the traditional method that it is based on "metaphysical" assumptions which are either contested by modern philosophy, or have slight interest for the practical and empirically inclined minds of to-day.

The objection opens out at once on the large divisions of the science introductory to religion—the specially philosophical, and the specially theological.[2] In the former divi-

1 Bachelet, pp. 51–59.

2 Apologetics goes before faith in order to establish on the basis of philosophy and history a scientific judgment as to the credibility and intellectually binding force of the Christian Revelation ("*motiva credibilitatis et credentialitatis*"). Christianity, as a supernatural religion, is based on a divine revelation, which, as a fact, is known by *historical* investigation. It is likewise an *absolute religion*, one in which the *religious idea* has been most perfectly realized, and as such comes legitimately under philosophical speculation. Hence a complete method of apologetics must be historico-philosophical. Apologetics is not, however, the *philosophy of religion*. It presupposes and builds up from the latter. Hettinger, *Apologetik*, P. 27.

sion, many principles and inferences are taken from the various departments of systematic philosophy, especially from cosmology, psychology, theodicy and ethics, and are shaped and arranged so as to form a direct basis for the science of religion. In the latter, all this preparatory work is presupposed and the apologist concerns himself immediately with demonstrating the possibility, necessity, fact and obligation, character, criteria, etc., of supernatural religion. In developing this fundamental science he must, of course, assume a large number of philosophical positions as pre-established, else would there be no end of repetitions, nor could it be well determined where to lay the very corner stone of his teaching, since there is hardly any truth even of material logic, and especially of ontology, that is not questioned by some more or less popular authority in those disciplines. The Catholic apologist feels himself perfectly safe in assuming the metaphysical groundwork of his science since he has the infallible teaching of the Church as to the validity of reason in *demonstrating*[1] the preambles of faith. At the same time he realizes that the science he rears on these suppositions, will appeal to minds infected by empiricism and naturalism, only when supplemented by apologetic arguments based directly on data which they are prepared to accept. But this simply goes to show that the science of apologetics can perform a practical and adequate work only when supplemented by special *apologies*,[2] by

1 Mr. Balfour, in England, M. Brunetière, in France, and more recently Count Tolstoï, in Russia, stand out in the intellectual world of to-day as leaders in the "reaction against science." Unfortunately their method by claiming that all *science* rests ultimately on a belief which is logically inexplicable, destroys the basis of faith as an intellectual state, and makes of faith itself either a blind instinct or an emotional necessity.

2 "*Apologetics* (fundamental theology) is that department of theology which furnishes the demonstration of Christianity as the divinely revealed, absolute religion, represented, announced, preserved and offered to all humanity by the one true Catholic Church." It is the science of *Apology*. Apology is *per se*, a definite systematic defense against attack. As such it will vary in method, according to the manifold variety of its matter. Hettinger *Ibid.* P. 22.

defenses of the religious foundations made from many directions and vantage grounds.

Lastly there is the objection that the old apologetic still employs the argument from prophecies and miracles, to establish the fact of a supernatural revelation. "Among Protestants, who make profession of admitting the Christian revelation there is a large number who reject the criteria whereby the fact of revelation is shown and demonstrated, and who appeal exclusively to *internal experience*, a religious *feeling*, to the *witness of the Holy Spirit*, or to the *immediate certitude* of faith. They reject, therefore, entirely the validity or the necessity of the *motives of credibility*, drawn from miracles or prophecies; or, if they do not reject them entirely, they admit them only as subsidiary arguments and as presupposing faith, for, they say, facts of such kind can be known only by faith, and hence presuppose faith. Already the early reformers claimed to recognize the pure word of God by a certain 'savor,' a certain 'taste,' and so they supposed as existing in every believing soul the *immediate witness of the Holy Spirit, a natural religious sentiment,—the consciousness of necessity of religiousness.* In virtue of this sentiment, we recognize immediately and as true and divine the Christian religion, without being required to seek the credibility of revealed truth by external criteria."[1]

Besides these Protestant teachers there are others who "maintain that supernatural facts are incomprehensible as motives of credibility, if faith be not already supposed as present in the mind, so that the fact itself of revelation is not demonstrable to one who has not faith already," etc.[2]

A twofold error, as Père Le Bachelet points out, is contained in this position, "first, the accepting of a state of mind inferior to *certitude* in regard to the fact of revelation; second, the denial of the necessity of external criteria.

Both these errors have been at various times explicitly and implicitly proscribed by the Church. The former in

1 Acta Conc. Vat. ap. Le Bachelet, p. 73.

2 *Note* to preparatory *Schema*, Bachelet, ib.

the twenty-first of the propositions condemned by Innocent XI., March 2, 1679. "The assent of supernatural and salutary faith is compatible with knowledge *simply probable* of revelation, and even with the fear that God may not have spoken at all." Pertinent to the latter is the teaching of the Vatican Council: "In order that the homage of our faith be in accord with reason, to this interior assistance of the Holy Ghost, God has been pleased to add *external proofs* of His revelation, that is, divine facts, *miracles and prophecies*, which, while manifesting abundantly His omnipotence and omniscience, constitute so many signs *most certain and adapted to the intelligence of all.* This is why Moses and the prophets, and above all Christ our Lord, wrought many manifest miracles, and we read of the apostles that 'they going forth preached everywhere, the Lord coöperating with them and confirming the word with signs that followed.'" [1]

And further on the *Acta* proceed to speak of the divine fact of the Church, as presented by God to the human intellect through the same criteria whereby all revelation in general is recognized as divine, viz., miracles and other external marks—the greatest of all in case of the Church being her propagation and perpetuity.

In estimating the demonstrative validity of these external signs, the double point of view in which they may be estimated must be held close in sight. A miracle as a supernatural fact may be viewed from within—*le surnaturel theologique* as Père Le Bachelet calls it—that is, in its direct and positive relation to God, as author of grace and of man's supernatural end. This view from within presupposes, of course, faith as an act or habit of the mind. But there is besides the view from without—*le surnaturel au sens philosophique*—which connotes a preternatural effect, that transcends nature and requires consequently as its sufficient reason a cause surpassing the natural. This is not the view of faith. Or, to use Père Le Bachelet's analogy—of the dual vision of some beautiful cathedral. "To observe

1 Simor, *Relatio de Schemate*, ap. Bachelet, p 76.

its interior, to judge that all the lines converge toward the sanctuary, that in the sanctuary all converge toward the altar, one must enter the building—*c'est la vue du dedans.* Nevertheless, the tourist who contemplates the exterior, the imposing mass, the solidity, beautiful proportions, is enabled to judge that the construction evidences a skilled and mighty architect—*c'est la vu du dehors.*"[1]

"Such are the foundations upon which the Vatican Council deemed it opportune to base the apology for Christian faith. It acted with full knowledge of the case, having before its eyes not only the question of theory and doctrine, but besides and above all the question of fact and opportuneness. Who does not see that the theologians in maintaining this form of apologetics in their teaching, and in not assenting to the judgment of those who readily pronounced it worn out, incomplete, at least ineffectual and inopportune at the present hour—who does not see that the theologians in so doing were not lagging behind with a thesis of the schools, but moving onward with a clear and just consciousness of their obligations, and serving the Church as she wishes and ought to be served?"[2]

But while all this goes to show that the traditional apologetic is founded upon solid theological principles, it does not prove that the elder method may not and should not be supplemented, especially from the side of history, science and philosophy. On the contrary, all the arguments establish is that Catholic apologetics is theologically sound and solid, and opportune and effectual for its purpose, viz., as a sure orientation of the mind in respect to the theological principles of faith. How far it proves effectual in meeting the objections of unbelievers and in gaining them to the faith, depends largely on the way in which it is assimilated and applied by the actual custodian of the truth, who here, as everywhere, must have the prudence of the householder who knows when to bring forth from his good treasure the old, when the new. At no time in the history of the Church

1 P. 79. 2 Ib.

have there been wanting these scribes learned in the kingdom of heaven, least of all are they wanting in this our day and generation. For, side by side with the many recent works of scholastic mould on technical *apologetics*, there have appeared in recent years an uncounted array of *apologies*, written, some from the standpoint of history, others from that of science, others from that of philosophy. Most of them are excellent superstructures to the traditional bases, many of them are brilliant and attractive, each of them in its own way is calculated to dispel the errors and prejudices of unbelief, and to win souls to the light of faith. Of these additions to the older lines something shall be said on another occasion.

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AMERICAN FOUNDATIONS OF RELIGIOUS ORDERS.—VI.

THE SISTERS OF CHARITY OF NAZARETH.

THE State of Kentucky has the unique distinction of being the birthplace of three religious Congregations that were founded in the first quarter of the nineteenth century, namely the Sisters of Loretto in 1812, the Sisters of Charity of Nazareth in 1812 and the Sisters of St. Mary Magdalene (subsequently named the Sisters of St. Catharine of Siena) in 1822. Considering the time when these sisterhoods were started, the fewness and poverty of the Catholics then in Kentucky, the remoteness of that Commonwealth from the Atlantic seaboard where the majority of immigrants were settling, and its contiguity to the pathless West through whose forests primeval still wandered the savage aborigines, these foundations are tangible proofs of an heroic zeal for

Christian education—which was the main object of these institutes—and a superb confidence in the Providence of God to grant religious vocations among a rude pastoral people when vocations were so vital to the welfare of the Church in the wilderness.

The Founder.—The Congregation of the Sisters of Charity of Nazareth was founded by the Rev. J. B. M. David, afterwards Coadjutor Bishop of Bardstown. So closely associated was he with Bishop Flaget—living in the same house, cultivating the same missions, supporting the same cares, sharing the same privations, coöperating in the same projects, participating in the same hopes and consulting together to foster all the spiritual and material enterprises of the poor, struggling, pioneer diocese—that the two apostolic missionaries are jointly honored by the Institute as its Fathers in God. But, indeed, the part of the Bishop, overwhelmed as he was with the myriad responsibilities of his high pastorate, seems to have been to approve, to encourage and to advise, while the part of Father David appears to have been to conceive, to regulate and to direct. Archbishop Spalding, in his *Sketches of Kentucky*, gives the chief credit to the priest, saying:

"At this time the excellent Superior of the Seminary, with the advice and consent of Bishop Flaget, conceived the idea of founding a community of religious females who, secluded from the world, might devote themselves wholly to the service of God and the good of the neighbor."

The Right Rev. John Baptist M. David was born in a hamlet on the river Loire, in France, between Nantes and Angers, in the year 1761. He became a Sulpician in 1783, and was ordained priest on September 24, 1785. For four years he was a professor in the Theological Seminary of Angers. Driven out of his native land by the Revolution, he came to America in 1792, in the company of the Rev. Father Flaget and Mr. Badin—the one to become the first Bishop of Bardstown, the other to be the first priest ordained in the United States.

"On the voyage," relates Archbishop Spalding, "he applied himself with such assiduity to the study of the English language as to have already mastered its principal difficulties ere he set foot on American soil. This is but one in a long chain of facts which prove that he made it an invariable rule never to be idle and never to lose a moment of his precious time."

Father David was sent by Bishop Carroll to missions in lower Maryland, and when he had been only four months in the country he preached his first sermon in English. Of course he had a French accent and his sentences were not all idiomatic, but such was his mastery of the language that he was clearly understood, and so gracious was his priestly influence that the word of God had its wonted effect even though announced in somewhat broken words. He continued in that region for twelve years. His apostolate was fruitful in edification. He was accustomed to give four retreats every year to each of his three congregations—one for the married men, one for the married women, the third for the lads and the fourth for the maidens—and these he preached with unflagging earnestness, regular system and paternal care.

He was summoned in 1804 from his pastoral work in Maryland to teach in Georgetown College and there he remained for two years. At the end of that time his Sulpician brethren in St. Mary's Seminary, Baltimore, claimed his services and had their claim allowed. With them he remained nearly five years a professor in the institution, and so devoted was he to his lectures for the young levites that his health broke down utterly from the confinement and the mental strain of class-work.

Just then, Bishop Flaget, also a Sulpician and newly consecrated, was about to start out for his frontier diocese in the wilds of Kentucky—whither he was to travel on horseback, on foot, and by boat—and Father David offered to share in the hardships of the journey and of the work. The Bishop, who knew his sterling worth as priest, missionary and professor, accepted him as a helper sent by Heaven. To-

gether with three aspirants to the priesthood, they made the toilsome way from Baltimore to Bardstown. As soon as they reached the log-cabin that Father Badin gave up to be the episcopal "palace," Father David was appointed Superior of the Seminary, which was immediately started in a cabin with one sub-deacon (afterwards Bishop Chabrat) and two other students. Father David was the whole faculty – teacher of grammar, rhetoric, philosophy, theology, Latin, Greek, Hebrew, ritual, Gregorian chant, etc., etc. The Bishop gave what aid his multifarious duties permitted, but the burden of regular studies rested on his devoted assistant. Father David moved with his beloved seminarians from Father Badin's dwelling to the farm of St. Thomas, in November, 1811, and in 1818 he took the class of theology with him to Bardstown, when the Bishop called him to reside there.

At the solicitation of Bishop Flaget, Father David was appointed by the Pope, Coadjutor Bishop in 1817, but he was not consecrated until 1819, because, to give one of several reasons, he was too poor to buy episcopal robes and to defray the expense of his consecration, and he had to wait until he could beg, by means of letters sent to friends of his in France the articles that he needed and receive them from that country. He was crowned with the mitre on August 15, 1819. He was then Coadjutor Bishop, Director of the Seminary, Ecclesiastical Superior of the Sisters of Charity of Nazareth, and Rector of the Cathedral.

Bishop David compiled a prayer-book called "True Piety," wrote two pamphlets on the veneration of images and the invocation of saints, published an address to non-Catholics on "The Rule of Faith," translated Bellarmin's treatise "On the Felicity of the Saints," and composed a course of meditations for congregational retreats.

He continued to be Superior of the Nazareth Sisterhood for twenty years, when age and infirmities compelled him to resign the office. He retired from it in 1833. He was then an octogenarian, worn out with labors and sufferings. Shortly after giving up his supervision of the institute he wrote to Sister Elizabeth: "Tell the sisters that I have not ceased

to be their Father because I have surrendered my awful responsibility as guardian of their souls, that I entertain for them that love which will re-unite me to them in the eternal Kingdom of God." When he was near death he was carried on a litter, at his entreaty, from Bardstown to Nazareth, in order that he might die among his spiritual daughters. He expired in peace and hope on July 12, 1841, aged eighty-one years, fifty-six of which had been spent in the priesthood and twenty-two in the office of Bishop.

The Foundation.—When Father David beheld the children of the Catholics in Kentucky growing up without education, his heart was filled with compassion for them and he resolved to found a society of religious women to train the girls, convinced that it would be easier to find subjects for a sisterhood than for a brotherhood, and that if the future mothers of the race were properly reared, the succeeding generations would be certain to be trained in the faith. He consulted the Bishop and received cordial encouragement. He looked for novices and soon found two of them for the corner-stones of his institute.

"The new society," declared Archbishop Spalding, "was to be solely under the control of the Bishop and of the Ecclesiastical Superior whom he might appoint. Besides aspiring to the practice of religious perfection by fulfilling the three ordinary vows of poverty, chastity and obedience, the members of the Sisterhood were to devote their lives to such works of mercy, both corporal and spiritual, in behalf of their neighbor, as might come within their reach, and also to apply themselves to the education of young persons of their own sex in all the branches of female instruction. To these occupations they were to add the instruction of poor children and servants in the catechism, and the visiting of the sick, without distinction of creed, as far as might be compatible with other duties of their Institute. Such was the original plan of the society."

In November, 1812, two pious ladies of mature age, Teresa Carico and Elizabeth (who was known as Betsy) Wells took possession of the "convent" that the seminarians had built

for them—a small log-house near the Church of St. Thomas. The building had only two rooms, one above the other, the one up-stairs, or rather up-ladder, being a dark loft, with sloping roof, that was used as a dormitory. Connected with the house was a smaller cabin that served as kitchen and refectory. The two novices began their charitable career by making clothing for the clergy and the seminarians.

Catharine Spalding, of the gifted Kentucky family of that name, joined the community on January 21, 1813, which date, because of the fruitful services that she rendered to the Institute, is a red-letter day in its annals.

Father David presented to the three sisters on that same day the provisional Constitutions and Rule that he had drawn up for them and an order of the day for them to follow in their community exercises. He also appointed the oldest of the trio as acting Superioress to remain at the head of affairs until enough members should have been received into the community to hold a regular election.

The sisters had scarcely any furniture—a puncheon for a table, straw for beds and a few cooking utensils; they had no uniform habit, but wore the clothes that they had brought from home; they had the most coarse and scanty fare; they had no regular income and they depended for their living on what the Founder could yield to them out of his slender purse, or the offerings in produce of the farmers of the neighborhood, and on the vegetables that they could raise in their garden.

On Easter Monday in 1813 two more postulants, Mary Beaven and Harriet Gardiner, knocked for admission, and they were soon followed by Mary Gwynn.

The sisters, now six in number, made a spiritual retreat of seven days, in June, under the direction of Father David, and afterwards in the presence of the Bishop, their Founder and Father Chabrat, they proceeded to an election and chose for Mother Superior, Sister Catharine Spalding, for Mother Assistant, Sister Harriet Gardiner, and for Procurator, Sister Betsy Wells. On this memorable occasion the Bishop delivered an instruction on the religious life.

Sister Betsy Wells was a convert. She was a sister of General Wells, of Jefferson County, Kentucky, and of Captain Wells, who was killed in the war of 1812. About a year after joining the community she lett it. But she still devoted her life to good works. For a time she was housekeeper for one of the priests of the diocese. Afterward she entered the Dominican Sisterhood of St. Mary Magdalene at Springfield, in Washington County, Ky., and there remained until her happy death.

Miss Ellen O'Connell, of Baltimore, was admitted into the Congregation early in 1814. She was the only child of a professor of languages and rhetoric, very dear to her father because she had come to him at the cost of the existence of his wife. She had been brilliantly trained by him and had become a successful teacher, when she felt called to the convent. She had been a penitent of Father David's while he was stationed in Baltimore, and from him she had received news of the formation of the Sisterhood. After passing through her novitiate she became directress of studies in the sisters' first school.

The community followed for two years the temporary regulations framed by Father David, devoting their time chiefly to religious exercises, their own housework, labors in the garden and field, and to sewing for themselves and the seminarians. At the end of that period, their Founder, with the consent of the Bishop, decided that they should adopt the Rule of the Daughters of Charity, established in France by St. Vincent de Paul nearly two centuries before. The aim, spirit and work of the two Institutes were identical. The rules needed only a few unimportant modifications to adapt them to the requirements of the American community.

A different costume, however, was decided upon. It was made by the sisters, and consisted of a habit and cape of black stuff, similar to their present uniform, and of a cap, the color of which was at first black but was changed to white after a few years. This head-dress is somewhat like an old-fashioned "sun-bonnet," and was thought to be more neat,

convenient, comfortable and economical than the wide-flapping "cornette."

"After the society had adopted the rules observed by the spiritual daughters of St. Vincent of Paul," wrote the Rev. Dr. Charles I. White in his *Life of Mother Seton*, "Father David conceived the idea of uniting it with the institution at Emmittsburg, which was governed by the same constitutions, though distinguished by a somewhat different uniform. To effect his purpose he addressed several letters on the subject to the Rev. Mr. Dubois, Superior of the Sisters of St. Joseph,[1] who assented to the proposal, but on conditions which were considered too onerous by Father David. The latter desired a separate novitiate to be established in Kentucky and also that the Superior should have the title of *Mother*, as given to the head-sister at St. Joseph's. To the latter requirement Mr. Dubois made an absolute objection, and the former he was willing to accept only on condition that it could be justified by a precedent among the Daughters of Charity in France. He also demanded that the branch in Kentucky should not admit a greater number of members than the Bishop of the diocese would engage to support, until a security for their maintenance had been otherwise provided. These views on one side and the other gave rise to difficulties which could not be satisfactorily adjusted, and thus caused the failure of the negotiation. The event, however, showed that although organized under separate governments the two societies could pursue their labor of love with a perfect union of hearts, and, by the divine blessing, coöperate most successfully in the accomplishment of the same glorious object."

The Work of the Institute.—The first school of the Nazareth Sisters was opened in 1814. It was conducted in a log-house that was put up for it by the seminarians beside the convent, which had been transferred to a site about a half mile from the Church of St. Thomas. The first pupil was Cecilia O'Brien, a young girl who resided near-by.

1 As Mother Seton's Sisterhood was provisionally called.

Some years later she entered the community, was known therein as Sister Cecily, and lived to celebrate the fiftieth anniversary of her profession.

In those early days, as the Catholics of Kentucky were sparsely settled, mostly on farms miles apart, and as there was no boarding-house for girls near the convent, the sisters in 1815 opened their doors to boarding-pupils. The number received was small, for few families could then afford to pay even the very low charge made, and the lack of roads, carriages, railroads, etc., made journeys difficult especially for the young. The boarders never exceeded thirty until 1822, when the institution was transferred to its present location near Bardstown.

To qualify the sisters to teach, Father David himself instructed those of them who were intended for the school-room, taking time from his seminary duties and personal cares to train them in all the branches of learning of which they had immediate need.

The next novices were Ann Spalding, Mildred Stuart, Harriet Suttle (Sister Elizabeth, who died at the mother-house in 1873), and Mrs. O'Connor (Sister Scholastica). The last-named was a convert and a young widow, highly accomplished and possessed of some means. She was the Congregation's first teacher of music.

The pioneer sisters did all the sewing for themselves, the seminary and the Church of St. Thomas; they raised their own vegetables and grain, working a-field like men; they felled trees in the forest, cut and hauled and stacked their own fire-wood (coal and stoves were then unknown in frontier settlements and the winters were long and severe); they spun and wove their own cloth; they had none of the luxuries of life, few of its comforts and not always all of its necessaries. "They had none to depend upon but themselves for subsistence," writes Mr. Ben. J. Webb, in his instructive book *A Century of Catholicity in Kentucky.* "They spun and wove and plied their needles from morn till night, stopping only for the two hours of confinement to the class-room and to take their meals. The garments

worn by the seminarians were mostly of their fashioning, as was also much of the clothing needed in the families living around the Church of St. Thomas. Thus they procured means for their own maintenance and aided in providing for the Seminary. They were to be seen in the field as well as in the garden, laboring with a constancy that made up for their lack of strength, and in the forest gathering fuel for the kitchen and winter supply. Their food was often scanty and it consisted for the greater part of bacon and corn bread. Condiments, with the exception of salt, were almost wholly unknown to these unsophisticated maidens. Their table beverages were a decoction of parched rye in the morning and an infusion of sage or sassafras in the evening, without sugar and often without milk."

Straitened as they were in their own circumstances, they soon took upon themselves the care of a few aged and helpless men and women, having faith in God's word that not even a cup of cold water given in His name should go without its reward, and willing to wait for that reward until the life to come.

As soon as the Sisterhood was sufficiently numerous it began to confer on places distant from its mother-house the benefits of a Christian education for girls. The first colony was sent to Bardstown to conduct a day-school. The three who were chosen for this mission were Sisters Harriet Gardiner, Polly Beaven and Nancy Lynch. They called their convent Bethlehem. They soon had a flourishing institution.

Another band of three was ordered to start a school in Breckenridge County in 1820, and although they made a brave struggle and endured almost intolerable privations, the enterprise was not sufficiently supported and eventually collapsed. A third trio—Sisters Angela Spink, Frances Gardiner and Cecily O'Brien—was next sent to Union County to establish a school, and, after many anxieties and embarrassments, laid the basis of a prosperous academy.

The mother-house was transferred in 1822 from the farm of St. Thomas to its present situation, two and a half miles

north of Bardstown, seven miles from its first log cabin, and about forty miles south of Louisville. The reason for this move was that the sisters could not obtain title to any part of the St. Thomas property, which had been willed to the Church on conditions that forbade its alienation to any other owner. Accordingly, when the need of a permanent home, with valuable improvements, became evident, the sisters bought their present demesne, with means obtained chiefly from Sister Scholastica. They called the plantation Nazareth, in loving remembrance of their first poor dwelling, which had borne the same dear name. The property belonged at the time of the purchase to a Mr. Lapsley, who was a Presbyterian minister, and in his study, in which a temporary altar was erected, Father David celebrated Mass for the sisters on June 11, 1822. The community then numbered thirty-eight.

The Congregation was still wretchedly poor and its pecuniary prospects were so uncertain that it had to consider constantly what it could do without, rather than what it could procure. Every penny had to be counted. Its members had plenty of opportunities to practise their vow of holy poverty without seeking for chances for the voluntary renunciation of superfluities. For instance, they had neither chairs nor benches for their community room, so that when their Founder and Director came every week to give them an instruction, they had to humbly seat themselves on the floor while they listened to him.

As the number, the pupils and the needs of the sisters increased they added a log chapel and several small log-houses to the Lapsley frame dwelling, and when they began to discuss the advisability of building a large brick convent and academy, Father David gave them this faithful advice: "My children, build first a house for your God, and He will help you to build one for yourselves."

In six years after the sisters moved their mother-house to the vicinity of Bardstown, they spent for improvements on their property $20,000, which was an immense sum for those days and their circumstances. This expenditure demon-

strated both their reliance on Divine Providence and the growing popularity of their Institute.

Work for orphans was begun by the society in Louisville in the year 1831. Since then never have the sisters been without some of these helpless protegés to rear, and now they care for some hundreds of them in different asylums.

During the epidemic of cholera in Kentucky in 1833, Nazareth Sisters acted as nurses for victims of the pest in the region from Bardstown to Louisville, and three of them—Sisters Patricia Bamber, Joanne Lewis and Generosa Buckman—were stricken with the disease and died martyrs of charity.

Again, when the yellow fever desolated Mississippi in 1878, nineteen sisters fell sick while tending the plague-striken in Holly Springs and Yazoo City. Of these, nine died at the time, two died shortly afterward, and eight survived but with health thenceforth impaired.

Similarly, during the Civil War, Nazareth Sisters nursed in military hospitals in Bardstown, Louisville, Paducah and Lexington, and a number of them died from exhaustion and disease, worn out with the care of the sick and wounded soldiers sent to them from the camps and the battle fields of Kentucky and Tennessee.

Devoted to every work of mercy within their scope, the sisters have charge of a number of hospitals, including the magnificent institution in Louisville which William Shakespeare Caldwell founded as a memorial of his wife and which he turned over to the Sisters of Nazareth as a tribute to the teachers who had educated her.

The sisters now conduct sixteen academies, forty-six parochial schools, five orphan asylums, four hospitals, three infirmaries and two homes. These institutions are scattered through the country from Massachusetts to southern Mississippi.

Government.—The Society of the Sisters of Charity of Nazareth is governed upon the same general principles that control the Sisters of Charity throughout the world.

The first Mother Superior was Sister Catharine Spalding. She was a woman of extraordinary intellect, indomitable will and strong heart, gifted and destined for a heroic career of sacrifice and philanthropy. She served eight terms of three years each and, but for her own persistent objections, both Father David and Bishop Flaget would have set aside the rule which limits to two successive terms the eligibility of a sister for the office of Mother Superior. She was practically the Foundress of the Institute. She was the model sister of the house and the cares of the nascent society fell on her. She rendered priceless service to religion in Kentucky during her long life. When her release approached and she was in her agony, she begged to be taken out of her poor bed and be laid on the floor, as a last act of humility in view of the coming of the Divine Majesty to judge her. She died on March 20, 1858.

When the community was scarcely six years old, Elizabeth Gardiner (who received the name of Sister Frances), followed her older sister, Harriet, into this new field of the religious life and hard labor. Gentle and unobtrusive, probably few foresaw the important role that Divine Providence was preparing her to fill in the society. Humility and a spirit of fervent piety were her characteristic traits through life. These virtues, however, did not succeed in hiding her administrative ability, and twice before the death of the first Superioress, Mother Frances was called upon to guide the destinies of the Sisterhood. Term after term, she alternated in office with Mothers Catherine and Columba, till she had held the responsible post for twenty-four years. Her daily life was an illustration of the rule, which she ever zealously maintained by word and example. In a frail body, she possessed great strength and courage of soul. She outlived most of her early companions, and with Sister Clare (the third member of her family who entered the community) celebrated the Golden Jubilee of her religious profession in 1870. Her saintly life closed with a holy death on November 7, 1878.

Another sister celebrated in the annals of the Institute is Mother Columba. Her name was Margaret Carroll. She was born in Dublin, on June 5, 1810, came with her parents and only sister (Esther, afterwards Sister Sophia of the same Congregation) to Kentucky in 1816, and was sent by her guardian, after the death of her father and mother, to Nazareth, in 1826. Immediately after graduating, with the consent of her guardian, she entered the novitiate. She was a most beautiful, sweet, clever and devout woman. For thirty-five years she taught the highest classes, was Directress of Studies for a long time, was Mother Assistant for five terms, was elected Mother Superior in 1862, and filled that office for ten years and five months. She was at the head of the Institute during the Civil War. She died December 18, 1878.

The Mothers Superior of the Sisterhood from the foundation in 1812 to the present time, have been Catherine Spalding, Frances Gardiner, Columba Carroll, Angela Spink, Agnes Higdon, Helena Tormey and Cleophas Mills.

The Ecclesiastical Superiors have been Bishop David (1812-1833), Rev. Ignatius A. Reynolds, afterwards Bishop of Charleston (1833-1835), Rev. John Hazeltine, who died February 13, 1862 (1835-1862), Rev. F. Chambige (1862-1875, Rev. M. Coghlan (1875-1877), and Very Rev. M. Bouchet (1877-——).

The Diamond Jubilee of the Institute was celebrated with great rejoicings, in the midst of a gathering of old pupils, on June 15 and 16, 1897. The alumnae presented to the sisters a stained glass window for the chapel. A Mass of thanksgiving was celebrated, reminiscent papers were read, letters of congratulation were received, addresses were delivered, and a banquet was served to the guests of the glad occasion.

Since the establishment of the Institute, twenty-one of its members have celebrated their Golden Jubilee. Among these were three of the Superiors—Mother Frances in 1870, Mother Columba in 1877 and Mother Helena in 1896.

The Sisterhood at Present.—The community now numbers nearly seven hundred members. It has spread from

the little log-cabin on the farm of St. Thomas until it counts its fifty fine establishments dotting the land from bleak New England to the sunny South. Its days of uncertainty and privation are past. But it still cherishes the spirit and clings tenaciously to the vocation that its veneratd Founder bestowed upon it as the agent of Divine Providence, four score and six years ago.

MY NEW CURATE.

(*From the diary of an Irish parish priest.*)

(*Continued.*)

V.

A SLIGHT MISUNDERSTANDING.

FATHER LETHEBY commenced sooner than I had expected.

I think it was about nine or ten days after his formal instalment in his new house, just as I was reading after breakfast the *Freeman's Journal* of two days past, the door of my parlor was suddenly flung open, a bunch of keys was flung angrily on the table, and a voice (which I recognized as that of Mrs. Darcy, the chapel woman), strained to the highest tension of indignation, shouted:

"There! and may there be no child to pray over my grave if ever I touch them again! Wisha! where in the world did you get him? or where did he come from, at all, at all? The son of a jook! the son of a draper over there at Kilkeel. Didn't Mrs. Morarty tell me how she sowld socks to his ould

father? An' he comes here complaining of dacent people! 'Dirt,' sez he. 'Where?' sez I. 'There,' sez he. 'Where?' sez I. I came of as dacent people as him. Wondher *you* never complained. But you're too aisy. You always allow these galivanters of curates to crow over you. But I tell you I won't stand it. If I had to beg my bread from house to house, I won't stand being told I'm dirty. Why, the ladies of the great house said they could see their faces in the candlesticks; and didn't the Bishop say 'twas the natest vestry in the diocese? And this new cojutor with his gran' accent, which no one can understand, and his gran' furniture, and his whipster of a servant, begor, no one can stand him. We must all clear out. And, after me eighteen years, scrubbing, and washing, and ironing, wid me two little orphans, which that blackguard, Jem Darcy (the Lord have mercy on his sowl) left me, must go to foreign countries to airn me bread, because I'm not good enough for his reverence. Well, 'tis you'll be sorry. But, if you wint down on your two binded knees and said: 'Mrs. Darcy, I deplore you to take up them keys and go back to your juties,' I wouldn't! No! Get some whipster that will suit his reverence. Mary Darcy isn't good enough."

She left the room, only to return. She spoke with forced calmness.

"De thrifle of money you owe me, yer reverence, ye can sind it down to the house before I start for America. And dere's two glasses of althar wine in the bottle, and half a pound of candles."

She went out again, but returned immediately.

"The surplus is over at Nell O'Brien's washing, and the black vestment is over at Tom Carmody's since the last station. The key of the safe is under the door of the linny[1] to de left, and the chalice is in the basket, wrapped in the handkercher. And, if you don't mind giving me a charackter, perhaps, Hannah will take it down in the evening."

She went out again; but kept her hand on the door.

1 Saxon—Linhay.

"Good-bye, your reverence, and God bless you. Sure, thin, you never said a hard word to a poor woman." Then there was the sound of falling tears.

To all this tremendous philippic I never replied. I never do reply to a woman until I have my hand on the door handle and my finger on the key. I looked steadily at the column of stocks and shares on the paper, though I never read a word.

"This is rather a bad mess," said I. "He is coming out too strong."

The minute particulars I had from Hannah soon after. Hannah and Mrs. Darcy are not friends. Two such village potentates could not be friends any more than two poets, or two critics, or two philosophers. As a rule, Hannah rather looked down on the chapel woman, and generally addressed her with studied politeness. "How are you to-day, Mrs. Darcy?" or more frequently, "Good morning, Mrs. Darcy." On the other hand, Mary Darcy, as arbitress at stations, wakes and weddings, had a wide influence in the parish, and I fear used to speak contemptuously sometimes of my housekeeper. But now there was what the newspapers call a Dual Alliance against the newcomers, and a stern determination that any attempt at superiority should be repressed with a firm hand, and to Mrs. Darcy's lot it fell to bear the martyrdom of high principle and to fire the first shot, that should be also the final one. And so it was, but not in the way Mrs. Darcy anticipated.

It would appear, then, that Father Letheby had visited the sacristy, and taken a most minute inventory of its treasures, and had, with all the zeal of a new reformer, found matters in a very bad state. Now, he was not one to smile benignantly at such irregularities and then throw the burden of correcting them on his pastor. He was outspoken and honest. He tore open drawers, and drew out their slimy, mildewed contents, sniffed ominously at the stuffy atmosphere, flung aside with gestures of contempt some of Mrs. Darcy's dearest treasures, such as a magnificent reredos of blue paper with gold stars; held up gingerly, and with curled lip, cor-

porals and purificators, and wound up the awful inspection with the sentence:

"I never saw such abominable filth in my life."

Now, you may accuse us in Ireland of anything you please from coining to parricide, but if you don't want to see blazing eyes and hear vigorous language don't say: Dirt. Mrs. Darcy bore the fierce scrutiny of her menage without shrinking, but when he mentioned the ugly word, all her fury shot forth, and it was all the more terrible, because veiled under a show of studied politeness.

"Dirt!" she said. "I'd be plazed to see your reverence show one speck of dirt in the place."

"Good heavens, woman!" he said, "what do you mean? There is dirt everywhere, in the air, under my feet, in the grate, on the altar. It would take the Atlantic to purify the place."

"You're the first gentleman that ever complained of the place," said Mrs. Darcy. "Of coorse, there aren't carpets, and bearskins, and cowhides which are now the fashion, I believe. An' dere isn't a looking-glass, nor a pianney; but would your reverence again show me the dirt. A poor woman's charackter is all she has."

"I didn't mean to impute anything to your character," he said, mildly, "but if you can't see that this place is frightfully dirty, I suppose I can't prove it. Look at that!"

He pointed to a gruesome heap of cinders, half-burnt papers, brown ashes, etc., that choked up the grate.

"Yerra. Glory be to God!" said Mrs. Darcy, appealing to an imaginary audience, "he calls the sweepings of the altar, and the clane ashes, dirt. Yerra, what next?"

"This next," he said, determinedly, "come here." He took her out and pointed to the altar-cloth. It was wrinkled and grimy, God forgive me! and there were stars of all sizes and colors darkening it.

"Isn't that a disgrace to the Church?" he said, sternly.

"I see no disgrace in it," said Mrs. Darcy. "It was washed and made up last Christmas, and is as clane to-day, as the day it came from the mangle."

"Do you call that clean?" he shouted, pointing to the drippings of the candles.

"Yerra, what harm is that," said she, "a bit of blessed wax that fell from the candles? Sure, 'tis of that they make the Agnus Deis."

"You're perfectly incorrigible," he said. "I'll report the whole wretched business to the parish priest, and let him deal with you."

"Begor you may," said she, "but I'll have my story first."

And so she had. Father Letheby gave me his version afterwards. He did so with the utmost delicacy, for it was all an indirect indictment of my own slovenliness and sinful carelessness. I listened with shamed face and bent head. And determined to let him have his way. I knew that Mrs. Darcy would not leave for America just yet.

But what was my surprise on the following Sunday, when, on entering the sacristy to prepare for Mass, I slid along a polished floor, and but for the wall would probably have left a vacancy at Kilronan to some expectant curate. The floor glinted and shone with wax; and there were dainty bits of fibre matting here and there. The grate was black-leaded, and there was a wonderful fire-screen with an Alpine landscape. The clock was clicking steadily, as if Time had not stood still for us all for many years: and there were my little altar boys in snowy surplices as neat as the acolytes that proffered soap and water to the Archbishop of Rheims, when he called for bell and book in the famous legend.

But oh! my anguish when I drew a stiff white amice over my head, instead of the dear old limp and wrinkled one I was used to; and when I feebly tried to push my hands through the lace meshes of an alb, that would stand with stiffness and pride, if I placed it on the floor. I would gladly have called for my old garment; but I knew that I, too, had to undergo the process of the new reformation; and, with much agony, I desisted. But I drew the line at a biretta which cut my temples with its angles, and I called out:—

"Mrs. Darcy."

A young woman, with her hair all tidied up, and with a white apron, laced at the edges, and pinned to her breast, came out from a recess. She was smiling bashfully, and appeared as if she would like to run away and hide somewhere.

"Mrs. Darcy," I called again.

The young woman smiled more deeply, and said with a kind of smirk:—

"Here I am, your reverence!"

It is fortunate for me that I have acquired, after long practice, the virtue of silence; for when I recognized the voice of my old friend, I was thunderstruck. I'm sure I would have said something very emphatic, but my habits restrained me. But I regret to say it was all a source of distraction to me in the celebration of the Divine Mysteries, and during the day. What had occurred? I was dying to know; but it would not be consistent with the dignity of my position to ask. To this day, I congratulate myself on my reticence; for, who could help asking how? when face to face with a miracle. It was some days before I discovered the secret of the magical transformation.

It would appear, then, that the late lamented Jem Darcy, when he departed to his reward, left his poor widow two charges in the shape of children. What do I say? Charges? No. She would scornfully repudiate the word. For was not Patsey, the baby of eighteen months, "the apple of her eye;" and Jemmy, the little hunchback of six summers "the core of her heart?" For them she labored and toiled, and "moiled," as she was used to say; and worked herself into oil to get them bread, and a pink ribbon for the baby's shoulder knot, and a navy cap, with "Hero" in gold letters for Jemmy. And across her troubled life, full of cares and apprehensions, poor soul! was there any gleam of sunshine, except that which was reflected in the iris of her baby's eyes; or that which dappled the mud floor of her cabin, when Jemmy lay there and played hide and seek with the gossamer threads that shone through the chink in the half-door? Ah me! it is easy to lecture the poor, and complain of their

horrid ways; but the love such as no man hath gilds and enamels most of the crooked and grimy things that disfigure their poor lives in the eyes of the fastidious; and perhaps makes the angels of Him, before whose Face the stars are not spotless, turn from the cold perfection of the mansion and the castle to gaze lovingly on the squalid lowliness of the hamlet and the cabin. Well. On the morning that Mrs. Darcy gave me formal notice of her relinquishment of the solemn office she held, she bent her steps homeward with a heavy heart. She had done her duty, like all the other great people who have done disagreeable things; but it brought no consolation. And she had flung behind her her little cabin, and all the sweet associations connected therewith, and the pomp and pride of power, when she officiated at the public offices of the Church, and every one knew her to be indispensable. For who could tell the name of a defaulter at the station, but Mrs. Darcy? And who arranged the screaming baby in the clumsy arms of a young godmother, but Mrs. Darcy? And who could lay out a corpse like Mrs. Darcy? And who but Mrs. Darcy found the ring when the confused and blushing bridegroom fumbled in every pocket at the altar; and the priest looked angry, and the bride ashamed?

And, then, her pride in the church! How wonderful were her designs in holly and ivy at Christmas. What fantasies she wove out of a rather limited imagination! What art-fancies, that would shame William Morris, poet and socialist, did she conceive and execute in the month of May for the Lady Altar! Didn't Miss Campion say that she was a genius, but undeveloped? Didn't Miss Campion's friend from Dublin, declare that there was nothing like it in Gardiner street? And when her time would be spent; and she was old and rheumatised, would not little Jemmy, the hunchback, who was a born pre-Raphaelite, take her place, and have a home, for he could not face the rough world? Ah me! and it was all gone; cast behind her through a righteous feeling of pride and duty. She moved through the village with a heavy heart; and her check apron went to her eyes.

She had an amiable habit of never entering her cabin without playing "Peek-a-boo!" through the window with the baby. For this purpose, the cradle was always drawn so that the baby faced the window; and when it saw the round face, which it knew so well, peeping over the yellow blossoms of the mignonette, well—there were developments. On this particular morning, Mrs. Darcy was in no humor for play-acting; but the force of habit is strong, and she peered through the little window with reddened eyes. And these eyes, as she afterwards described it, "sprod in her head" at what she saw. For, on the floor, in his favorite attitude, his head propped between his hands, was the hunchback, Jemmy, studying with all the intense appreciation of an Edison, how to construct an airy castle out of certain painted wood-blocks, which strewed the floor; and there, his back turned towards the window, was her arch-enemy, Father Letheby, his right hand raised aloft and dangling an India-rubber baby; whilst Patsy, his eyes dilated with excitement made frantic attempts to seize the prize, and crowed and chuckled in the exuberance of his delight. Mrs. Darcy drew back hastily, then peeped again. No doubt of it. It was no phantasm of the imagination. She looked again. Then whispered something softly to herself, and with a great lump in her throat, sped swiftly through the village, and up to the "great house." The result of her interview with Miss Campion we have seen. Father Letheby has scored again. There were heavy bets of fifteen to one in half gallons of porter, laid by desperate gamblers, that Father Letheby would make Mrs. Darcy wash her face. It was supposed to be a wild plunge in a hopeless speculation. I am told now, that the betting has gone up at the forge, and is now fifty to one that, before a month, she'll have a lace cap and "sthramers" like the maids at the "great house."

VI.

AT THE STATION.

Captain Campion was one of that singular race of Catholics, with which Ireland was familiar fifty years ago, but which is now dying rapidly away under the new conditions and environments of our age. A strong, rough lot they were, with whom a word meant a blow; gentlemen every inch of them, who would die for the faith, whose dogmas they knew nothing of, and whose commands they ignored. Often in the town and country clubs of Ireland strange things happened, of which the outer world heard nothing; for stewards are discreet, and managers imbibe the spirit of respectability from their superiors. But the walls could tell of wine glasses shattered, and billiard cues broken, and hot blows exchanged for a word about the Pope, or against the priests; it was a leaf of hot flame, which died out in a moment, and they were gentlemen again. And the perfervid imagination of the Celt had invented some such heroism about Captain Campion—particularly one brilliant achievement at a hunt, when he unhorsed with the butt of his riding whip, and then cut and lashed an unfortunate young officer in the Lancers, who had dared say something about Bittra—the "lovely Papist," who was toasted at the mess in distant Galway, and had set half the hunting men of the country wild with her beauty and her prowess. It may be supposed then that Captain Campion was not a practical Catholic. He came to Mass occasionally, where he fidgeted in his pew, and twisted and writhed under the sermon. He never went to Confession; not even to his Easter duty—which prevented me from accepting the hospitalities which he freely proffered. There were other little circumstances which made me wish not to be too intimate. Whatever political opinions I held, and they were thin and colorless enough, were in direct antagonism to his. He was a three-bottle Tory, who regarded the people as so many serfs, who provided laborers for his comfort, and paid him for the privilege of living on stony mountain or barren bog. The idea of their having any

rights struck him as positively ludicrous. There was but one thing that had rights, and that was the fetish—property. Every attempt, therefore, to lift the people from that condition of serfdom he regarded as absolutely treasonable; and he was my chief opponent in any futile attempts I made to introduce some improvements into the wretched place. And of course he was hated. There was hardly a family to whom he had not done an injury, for he pushed the law to savage extremes. He had evicted, and burnt down the deserted cottages; he had driven honest lads for some paltry act of poaching into criminal and dishonest courses; he had harassed the widow and unhoused the orphan; and every prayer that went up for the sweet face of his child was weighted with a curse for the savage and merciless father. He knew it, and didn't care. For there were plenty to fawn upon him and tell him he was quite right. Ah me! how the iron has sunk into our souls. Seven centuries of slavery have done their work well.

Bittra Campion sat in the large drawing-room, with the high, broad windows, that looked over a dun, brown moorland, to where the sea-line threw its clear curve athwart the sky. She was looking quietly at some little garment for poor peasant girl or half-clad boy in the mountains; but over her gentle and usually placid face stole a look of apprehension, as if a shadow of coming evil was thrown forward by the undefined future. Yet, why should she fear, who hated no one, but poured her love abroad upon all? Ah, why? is it not upon the gentle and the kind that the hailstones of destiny beat oftenest, as if they felt that here, and not upon the rugged and the stern, their pitiless strength should succeed? From time to time, Bittra looked to the door, or paused in her work, to listen for a footstep. At last it came—her father's heavy step, as he strode across the corridor, and the doors slammed behind him.

"All alone, mignonne," he said. "A penny, nay a pound for your thoughts."

"Agreed, father," she said eagerly, "I want a pound rather badly just now."

"Some new idiot discovered in the hills," he said, "or some disreputable tramp with a good imagination. You shall have it, Bittra," he said, coming over, and gently stroking her hair. He looked down fondly upon her, and said, suddenly changing his voice:

"I am hungry as a hawk, Bittra; would you get me some tea?"

She rose to meet his wishes, and as her tall, beautiful figure passed from the room, he said to himself:

"God, how like her mother!"

He threw himself on a sofa, and looked out over the moor. But he saw—

A long, low island, with the plumes of palms crowning the hill; and beneath, the white waves creeping up the coral crests to mingle with the lazy waters of the lagoon. A cottage, shaded with palms, close down by the beach, with magnolias clustering round the windows, and orchids far back in the moist shades, and creeping vines tangled in and out amongst the palms, and a strong sun, going down in an orange and crimson sky, and a cool, welcome breeze from the sea, that just lifts up the fans of the palms, and a stray curl on the forehead of a girl—for she was hardly more than a girl—who sat out on the tiny lawn, and at her feet the young naval officer, who had carried off his bride at the last season at the Castle and brought her here under southern skies, and believed that this was the world—and heaven. His ship lay at anchor on the eastern side; and here they were stationed for weeks, it may be for months, away from civilization and all its nuisances, and alone with Nature and the children of Nature, who came by degrees to love at least the gentle lady who was so kind to them and their brown babies. Alas, for human happiness! One short year, and he was a widower, with the charge of a little babe.

"It was a bitter fate," he said to himself, "and I called her 'Bittra' in my rage. I must change that name."

He started, for the door opened and Bittra came in, immediately followed by the servant with tea.

"We've got a new neighbor, mignonne," he said, as he broke up his toast, "and must call immediately. Can you guess?"

"No, father," she said; but it fitted in with her apprehensions and made her shudder.

"Neither can I," he said, laughing. "But I have got mysterious hints, that indicate a neighbor."

"Judith again," said Bittra. "She can never be explicit."

Then, after a long pause, she said, as if communing with herself:—

"I don't like new acquaintances. They are pretty certain to be troublesome. Can't we live for one another, father?"

"Gladly, my child," he said, darkly, "but what can you do? Life is warp and woof. It must be held together somehow. And the woof is what we call society."

"Father," she said timidly, "there will be a station at the glen in the morning. Might I ask the priests to breakfast here?"

"By all means," he replied, "it will be better than a dejeuner in a room with two beds, and a squalling baby, with the bread taken from the blankets, and the butter from the top of the dresser."

"Ah, no, pap, 'tis never so bad as that. They do their best, poor things"—

"All right," he cried. "Bring up their reverences. There are two or three sole brought up from the yacht."

It was rather a remarkable station, that at Glencarn, although we did not accept Miss Campion's invitation. I was rather apprehensive of the effect these country stations would have on my fastidious curate; and I narrowly watched him, as we left our car on the hills, and strode through soft yellow mud and dripping heather to some mountain cabin. And I think there was a little kindly malice in my thoughts when I allowed him enter first, and plunge into the night of smoke that generally filled these huts. Then the saying of Mass on a deal table, with a horse collar overhead, and a huge collie dog beneath, and hens making frantic attempts to get on the altar-cloth—I smiled to myself, and was quite

impatient to know what effect all these primitive surroundings would have on such refinement and daintiness. "He'll never stand it," I thought, "he'll pitch up the whole thing, and go back to England." As usual, I was quite wrong. Where I anticipated disgust, there were almost tears of delight and sympathy; where I expected indignation, I found enthusiasm.

"There's nothing like it in the world," he used say (this was a favorite expression of his); "such faith, such reverence, such kindly courtesy! Why, no empress could do the honors of the table, like that poor woman! Did you notice her solicitude, her eagerness, her sensitiveness lest she should be intruding on our society. But, those men in that smoky kitchen—it took me a long time to discern their faces in the gloom of the smoke. And then I'd have given half that I have ever learned to be able to paint them—strong, brave mountaineers, their faces ruddy from sun and wind; and such a reverential attitude! And then, the idea of their coming over to me, a young lad like themselves, and kneeling down on the cobblestones, and whispering their little story—there in the presence of their comrades; and the little maidens with their sweet, pure faces hidden under the hoods of their shawls; and the eyes of wondering children, and the old men, bending over the fire—why, you ought to be the happiest man on the face of the earth—they are a people to die for!"

Well, this morning at Glencarn we had a scene; and, as an easy, good-tempered old man, I hate scenes, and keep away from them. The morning was sullenly wet—not in fierce, autumnal gusts, but there was a steady, persistent downpour of soft, sweet rain, that bathed your face like a sponge, and trickled under your coat collar, and soaked your frieze and waterproof, and made you feel flabby and warm and uncomfortable. We did not see the cabin until we were quite close to it; and when we entered, the first person we saw, kneeling on the mud floor, but the kindness of the people had placed a bag under her knees, was Bittra Campion. She was wrapped round about with a waterproof

cloak, the hood of which, lined with blue, covered her head, and only left her face visible. There she knelt among the simple people; and if the saint of the day appeared in bodily form, I am not sure that he would have received more reverence than was poured around that gentle figure from the full hearts that beat silently near her. I was not much surprised, for I had seen Miss Campion at stations before; but Father Letheby started back in astonishment, and looked inquiringly at me. I took no notice, but passed into the little bedroom, and commenced hearing confessions.

The tinkling of the little bell was the only indication I had of the progress of the Holy Sacrifice; and when I knew it was ended, and was studying some faded photographs of American friends over the rude mantel-piece, I heard, amid the profound silence, Father Letheby's voice suddenly raised in anger.

"Kneel down at once! Have you no respect for Him whom you have just received, and who is before you on the altar?"

The people had arisen the moment the last prayer was said. It grated on the feelings of the young priest, who, as I afterwards found, had the most intense reverence and devotion towards the Most Holy Sacrament. I waited for some minutes; then came out, and read the Station List, and returned to the little bedroom off the kitchen. Miss Campion came in, and proffered the hospitality of her home. We gladly declined. It would have pained our humble hosts to have turned our backs upon them; and I confess I was infinitely more at my ease there in that little bedroom with its mud floor and painted chairs, than in Captain Campion's dining-room. It is quite true, that James Casey cut the bread very thick, and drank his tea with a good deal of expression from his saucer. But these were slight drawbacks. The eggs were fresh and milky; the cream delicious, the tea strong, the bread crispy, the butter sweet and golden; and the daughters of the house and the mother waited on us with a thoroughness and courtesy, that would have done credit to a court; and we talked on all subjects—the weather,

the harvest, the neighbors; and chaffed old Dan Downey, (who was a great Biblical scholar) about the "Jeroakims," and asked him where a hare might be found on the mountains; but this was professional, so he stuffed his mouth with bread, and ensured his statutory silence. Then the little children crept in shyly for bits of sugar; and the neighbors waited patiently till the clergy were served; and we left the house with our blessing, and such gratitude as only an Irish priest can feel for his flock.

The same steady, persistent downpour of rain continued as we passed over the boulders of the torrent, and made our way through slushy mud and dripping heather to where our horse was waiting. Father Letheby was slightly moody.

At last, taking off his hat, and shaking down streams of water, he said:—

"That was a shocking thing this morning. You heard me speak angrily. Imagine those people standing up coolly, immediately after having received Holy Communion; and I have spoken to them so repeatedly about reverence."

"Did you notice where they were kneeling?" I said, not unkindly.

"Well, indeed, it was not velvet."

"No," I said, "but rough cobblestones, rather pointed, like some allusions in our sermons. Do you know how long they were kneeling there?"

"During Mass," he said.

"No," I replied, "they knelt there during the confessions, and during Mass. I am not excusing them, but did you ever hear of the ancient penance of wearing peas in pilgrims' shoes? Some, I believe, and I think Erasmus is the authority, had the wisdom to boil those peas. But you cannot boil cobblestones. I never realized this part of our peoples' sufferings, till a poor fellow one morning, whilst I sat comfortably by the fire, interrupted his confession to say:—

"For the love of God, your reverence, would you let me put my cap under my knees?"

My curate laughed good-naturedly, we got out on the high road at last; and as we jogged home in the soft, warm rain, I took the opportunity of giving a little advice. It is a little luxury I am rather fond of, like the kindred stimulant of a pinch of snuff; and as I have had but few luxuries in my life, no one ought grudge me this.

"My dear Father Letheby," I said, as we sat comfortably together, "the great principle of Irish life is—*quieta non movere.* Because, when you lay a finger on the most harmless and impotent things, they spring at once into hissing and spitting things, like the Lernæan hydra; and then, like that famous monster, you must cauterize the wound to heal, or prevent new hideous developments. You have, as yet, no idea of how many ways, all different and mutually antagonistic there are, of looking at things in Ireland. To your mind there seems but one—one judgment, and therefore, one course of action. There are a hundred mirrors concentrated on the same object, and each catches its own shape and color from passion and interest. And each is quite honest in its own portraiture, and each is prepared to fight for its own view to the bitter end."

"I beg your pardon, sir," my curate said, deferentially, "I am following you with great attention. Do I understand you to say that each mirror is prepared to fight for its own view to the bitter end. I have seen something like that in a comic picture—"

"You know, you rascal, what I mean," I said, "I mean the hands that hold the mirrors."

"Of course," he said, "my stupidity. But I am a little bit of a purist in language."

Now, isn't this annoying? Poor Father Tom never interrupted me. He always used say: "Yes! yes! to be sure! to be sure!" or "Ki bono? ki bono?" which grated horribly on my ears. I see I must be more careful; and I shall defer this lecture.

"Might I ask you to proceed, sir?" he said. "It is very interesting, indeed. You were talking about the pugnacity of mirrors."

There was a slight acidity here; but the poor fellow was put out.

"Never mind," I said, "you have a great deal to learn yet—with wrinkles and grey hairs. But if you want to keep these raven locks, now wet and dripping, intact—remember, *quieta non movere!* And if you want to keep your face, now smooth and ruddy, but, I regret to say, glistening with rain, free from wrinkles, remember—*quieta non movere.* Take now your frequent altar denunciations of local superstitions—the eggs found in the garden, and the consequent sterility of the milk, the evil eye and the cattle dying, etc., etc.,—it will take more than altar denunciations, believe me,—it will take years of vigorous education to relegate these ideas into the limbo of exploded fantasies. And the people won't be comfortable without them. You take away the poetry, which is an essential element in the Gaelic character; and you make the people prosaic and critical, which is the worst thing possible for them. Thiggin-thu? But I beg your pardon. You are beyond all that."

"It sounds plausible," he said, getting down from the gig; "but it sounds also, pardon the expression, cowardly. However, we'll see!"

BIBLICAL RESEARCH.

I. BIBLICAL ARCHÆOLOGY AND DISCOVERIES.

The Location of Sion.

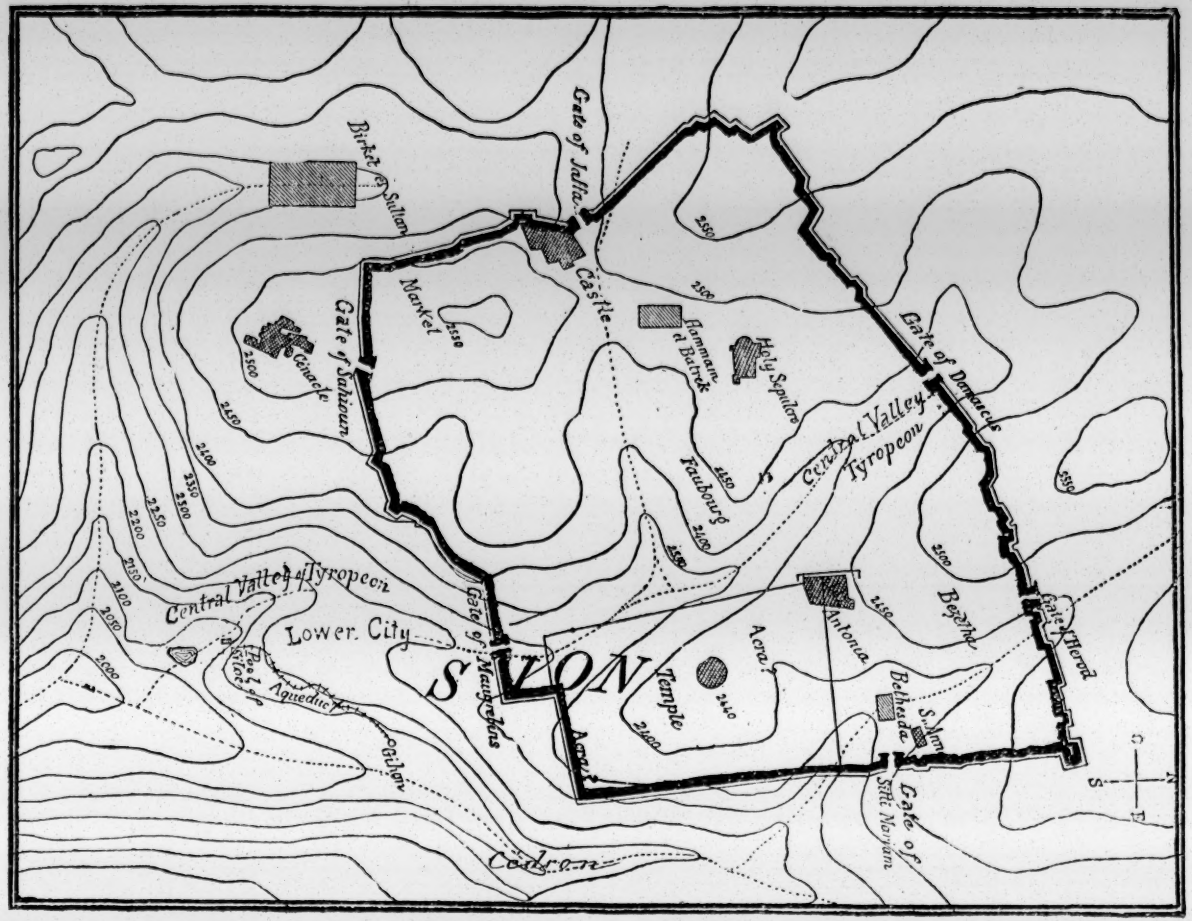
TO determine the exact position of the ancient city of Sion is the object of a learned study by the German Professor, Dr. Rückert.[1] On the older plans of Jerusalem the name of *Sion* is given to the south-western quarter of the holy city. There the tomb of David and the Cenacle are placed side by side. But recent authors, like Father Gigot, assume, on the basis of careful excavations, that the fortress-town captured by David and enlarged by him—whence its name "the City of David"—occupied only the hill between the Cedron and Tyropeon valleys, to the south of Mount Moriah, from which it is separated by a ravine; this ravine was subsequently filled up, and on the hill—which is properly Mount Sion—David built himself a palace.[2]

Dr. Rückert, however, thinks that the traditional sight of Sion on the south-western hill must be maintained, unless we are prepared to give up all other traditions regarding the actual site of the sacred places. Dr. Rückert bases his theory upon a tradition relatively ancient, it is true, since it dates from the fourth century; nevertheless it is one which M. Clermont-Ganneau, decidedly one of the ablest Oriental archæologists, has called "suspect," whereas the more recent opinion to which I have referred above, "rests on very striking considerations from topography."[3]

1 *Die Lage des Berges Sion.* Biblische Studien. Herder, 1897.

2 See E. Gigot's *Outlines of Jewish History*, p. 109, Pelt's *Histoire de l'Ancien Testament*, II., 28, and *Revue Biblique*, Janvier, 1892. The accompanying map for which we are indebted to the kindness of the learned director of the Biblical school at Jerusalem, Père Lagrange, O.P., illustrates the position which Fr. Gigot assigns to Sion.

3 *Recueil d'Archéologie Orientale*, II., 16, 1897. Mémoire sur les tombeaux de David et des rois de Juda.



SCALE 1: 12,000.

INDICATES THE ACTUAL WALL.
" VALLEYS.

INDICATES POOLS.
" MONUMENTS.

The latest discovery, made at Siloe by the distinguished American professor, J. F. Bliss,[1] "of the steps which go down from the city of David" (Nehem., iii., 15) is certainly a singular confirmation of the latter view. This view, likewise, has the support of the Sacred Text. It is difficult to understand the description of the rebuilding of Jerusalem by Nehemias (Nehem., ch. 12, 31–39), unless Sion be on the eastern side of the city. We read also in I. Macc. iv., 36–37: "Let us go up to cleanse the holy places; and all the army went up into Mount Sion." Ibid. xiii., 53: "He fortified the mountain of the temple that was near the castle." Yet Dr. Rückert (p. 100) concludes: "Mit Unrecht hat man aus dem uneigentlichen 'Berg Sion' des ersten Makkabäerbuches auf die Lage des eigentlichen geschlossen." According to him, Mount Sion was only an idea—a symbol of theocracy, and therefore was susceptible of an ideal location. "Ideen finden ihren Weg, ob ein Thal und Thälchen scheidet oder nicht." But it remains questionable whether Maccabean warriors had in mind a typical hill which was to be cleansed and fortified, or whether the infant Church, the spiritual Sion gathered around the Cenacle, did attach to that holy place a typical name. If the latter be the case, then indeed our charts of Jerusalem need to be reconstructed.

The Temple of Jerusalem.

Father Auclerc, S.J., in the *Revue Biblique* of last April,[2] begins a study on the temple of Jerusalem as it was in the first century of our era, a work of capital interest for the historian of our Lord and the Apostles. The learned Jesuit Father first examines the three principal sources upon

1 *Palestine Exploration Fund*, Quarterly Statement, July, 1897, p. 175; Oct., p. 260–8. We learn from the *Biblical World*, May, 1898, that Prof. J. F. Bliss gave on March 30th, at Cambridge, an illustrated lecture on the "Recent Excavations in Jerusalem." The American School of Oriental Study and Research in Palestine, under whose auspices the lecture was given, contemplates the building up of a school of Bible study in Palestine, similar to the schools for classical study in Italy and Greece.

2 *Le temple de Jérusalem au temps de Notre-Seigneur.*

which a study of the question is to be based: the Bible, the Talmud, and Josephus. The descriptions of Josephus are the chief source; but a sharp distinction must be made between the measures given in precise figures and those given in round numbers. The former are, it appears, trustworthy, whilst the latter are frequently to be rejected. The data of the Talmud are not certain. The Biblical, and especially the New Testament texts tally with the descriptions of Josephus. A propos of this, the temple described by Ezechiel is mentioned; and, despite the ideal character of the vision, Fr. Auclerc thinks that the outlines agree with those of the temple of the book of Kings. This is also the opinion of Messrs. Perrot and Chipiez[1], who found their magnificent restoration of Solomon's temple especially on the text of Ezechiel. According to them, the prophet was able to give the description from a plan of the temple which he took with him into exile, and which, no doubt, served to recall the sacred memories of Sion's former glory to the longing captives. Besides, a comparison with the Phoenician monuments confirms the truth of Ezechiel's description, and we know that it was to Phoenician architects of King Hiram that Solomon confided the building of the temple.

II. GOSPELS.

Here is a book of apologetics,[2] but one which touches also on Holy Scripture, and one wherein the author restates, completes and brings up to date the two classical theses on the authenticity and integrity of our Gospel. Whence come our Gospels? Who has written, and who has transmitted them to us? Are we justified in believing that they are genuine and that they have been preserved in their integrity? Such are the questions treated in this volume. The author is thoroughly initiated in the solid results of criticism. Clearness is his most notable quality. He explains to perfection

1 *Perrot et Chipiez.* Le temple de Jérusalem et la maison du bois Liban, restitués d'après Ezéchiel et le livre des Rois, folio, 12 planches.

2 Gondal, S. S., *La provénance des Evangiles*, Paris, 1898.

the distinction between revelation and inspiration, between inspiration and genuineness. The Church has defined nothing about the human origin of the Sacred Text. "But criticism, as well as the Church, though for other reasons, has pronounced certain irrevocable judgments." The author's erudition comes out in a remarkable degree, where, after pointing to the unanimity of the second century witnesses, he appeals to the first witnesses. He shows a keen penetration into the psychological element of his characters, and writes with force and directness, as when he tells us that a book is the echo of a soul, a soul is the mirror of an epoch, and that the world which the Gospels reflect is the world contemporary with Jesus.

2. M. Batiffol[1] has introduced these seemingly dry seminary studies to young ladies. This he has done, we understand, not only with great profit, but he has managed to give a peculiar attraction to the form in which he treats his subject. To convince oneself of this, one has but to take up the little volume which contains these six conferences. It would be very hard to find a better popular introduction to the Gospels. The synoptic question, as well as the solutions accepted to-day, are clearly set forth. The hypothesis of an oral Gospel, which was the only and immediate source of the three synoptic Gospels, is rejected as insufficient. Matthew and Luke have Mark for their principal source, to which should be added another source, a sort of *Logia*. The character of the Gospels is well explained; they are a theme for edification, written to fix the oral teaching of Christian doctrine, facts and principles. They are historic in fact, since they repeat only what has been seen and heard; they are didactic in the intention of those who have written them. Take St. Matthew, for example. He emphasizes in the life of Jesus the accomplishment of the prophecies of the Old Testament. He does not represent them in bold lines as we should do in our day. They are apparently rather verbal coincidences, which the Evangelist

1 *Six leçons sur les Evangiles*. Paris, 1897.

picks out to illustrate his subject, after the manner of the Jewish exegetes of that time, who saw *tout dans tout*, in each detail the reflection of the whole. It is the constant endeavor of the evangelist to be able to say after each quotation, "This was done that the prophecies might be accomplished." He wishes to force us to see the perpetual realization of Messianic prophecy. The Gospel of St. John was written to convert the Jews. He might have taken the Old Testament to prove that Jesus was the One expected by the Jews; but he knew that many of the Jews of that age rejected the testimony of the Holy Scriptures; so he gave them contemporary testimony—that of the Apostles and of John the Baptist, to which he added that of the Eternal Father.

The Gospels have been treated in still another way by M. Batiffol in his very learned work on Ancient Greek Christian Literature[1]. The book is especially useful for seminarians and university students. It trends upon the domain of Church history, inasmuch as it gives the history of the Christian Greek literature from its origin to Justinian. Furthermore it is a work of fundamental theology, teaching the theologian to appreciate the value of certain documents which illustrate his science. It is a work of exegesis, since many Biblical problems are brought out *à propos* of these first fruits of Christian literature. It shows that our New Testament writings appeared at opportune times to satisfy the exigencies of the Christian conscience. The book is a model of erudition, criticism and scientific method. The fact that a second edition was called for in a very short time speaks for itself. It should be done into English.

III. BIBLICAL THEOLOGY.

"*The Place of Prophecy in Christianity.*"[2]

This is a paper of a very different stamp from the preceding, and one for which we have no word of praise. The author's

1 *Anciennes littératures chrètiennes—Littérature grecque.* 1897.

2 *New World*, March, 1898.

the distinction between revelation and inspiration, between inspiration and genuineness. The Church has defined nothing about the human origin of the Sacred Text. "But criticism, as well as the Church, though for other reasons, has pronounced certain irrevocable judgments." The author's erudition comes out in a remarkable degree, where, after pointing to the unanimity of the second century witnesses, he appeals to the first witnesses. He shows a keen penetration into the psychological element of his characters, and writes with force and directness, as when he tells us that a book is the echo of a soul, a soul is the mirror of an epoch, and that the world which the Gospels reflect is the world contemporary with Jesus.

2. M. Batiffol[1] has introduced these seemingly dry seminary studies to young ladies. This he has done, we understand, not only with great profit, but he has managed to give a peculiar attraction to the form in which he treats his subject. To convince oneself of this, one has but to take up the little volume which contains these six conferences. It would be very hard to find a better popular introduction to the Gospels. The synoptic question, as well as the solutions accepted to-day, are clearly set forth. The hypothesis of an oral Gospel, which was the only and immediate source of the three synoptic Gospels, is rejected as insufficient. Matthew and Luke have Mark for their principal source, to which should be added another source, a sort of *Logia*. The character of the Gospels is well explained; they are a theme for edification, written to fix the oral teaching of Christian doctrine, facts and principles. They are historic in fact, since they repeat only what has been seen and heard; they are didactic in the intention of those who have written them. Take St. Matthew, for example. He emphasizes in the life of Jesus the accomplishment of the prophecies of the Old Testament. He does not represent them in bold lines as we should do in our day. They are apparently rather verbal coincidences, which the Evangelist

1 *Six leçons sur les Evangiles*. Paris, 1897.

picks out to illustrate his subject, after the manner of the Jewish exegetes of that time, who saw *tout dans tout*, in each detail the reflection of the whole. It is the constant endeavor of the evangelist to be able to say after each quotation, "This was done that the prophecies might be accomplished." He wishes to force us to see the perpetual realization of Messianic prophecy. The Gospel of St. John was written to convert the Jews. He might have taken the Old Testament to prove that Jesus was the One expected by the Jews; but he knew that many of the Jews of that age rejected the testimony of the Holy Scriptures; so he gave them contemporary testimony—that of the Apostles and of John the Baptist, to which he added that of the Eternal Father.

The Gospels have been treated in still another way by M. Batiffol in his very learned work on Ancient Greek Christian Literature[1]. The book is especially useful for seminarians and university students. It trends upon the domain of Church history, inasmuch as it gives the history of the Christian Greek literature from its origin to Justinian. Furthermore it is a work of fundamental theology, teaching the theologian to appreciate the value of certain documents which illustrate his science. It is a work of exegesis, since many Biblical problems are brought out *à propos* of these first fruits of Christian literature. It shows that our New Testament writings appeared at opportune times to satisfy the exigencies of the Christian conscience. The book is a model of erudition, criticism and scientific method. The fact that a second edition was called for in a very short time speaks for itself. It should be done into English.

III. BIBLICAL THEOLOGY.

"*The Place of Prophecy in Christianity.*"[2]

This is a paper of a very different stamp from the preceding, and one for which we have no word of praise. The author's

1 *Anciennes littératures chrètiennes—Littérature grecque.* 1897.
2 *New World*, March, 1898.

conclusion is: "Now, the teachers of religion . . . must . . . carefully scrutinize the traditional accounts of Jesus; and, like the Manicheans, make an honest attempt to separate the historical elements in them from that which can be set down to the idealizing or mythoplastic influence of the now effete belief in ancient Hebrew prophecy." And what is the secret of Dr. Conybeare's attitude suggesting this radical change of models and methods? The fact, apparently, that he has discovered a remark of Professor Driver's—which contains indeed nothing new—namely, that the prophets were not wholly engrossed with the developments of the future, but spoke always, and in the first instance, to their own contemporaries; and that their message was intimately connected with the circumstances of their times, however far their promises and predictions may have reached into the future. Such a theory, he concludes, sweeps away the entire prophetic basis of religion, and "error" should be inscribed on more than half the Christian literature of the first five centuries. This does not infringe, to his mind, upon the duty of a true follower of Jesus, as were Marcion and the Manicheans, "the forerunners of the Reformation." The doctor's sympathies are for Trypho, the adversary of Justin, and he fully agrees with Faustus, the Manichean. His statements are not only lacking in any kind of substantial proof, but they savor of the "mythoplastic influence" of Strauss. "It being the conviction of Jesus and of the earliest believers that He was the Messiah foretold by Moses and the prophets, a double process at once began. Events in his life were freely moulded and even invented in order to suit the prophecy, and prophecy in turn was tampered with to make its harmony with the facts of his life more complete." To substantiate the first statement, the Doctor quotes from John vii., 42, and concludes: Jesus was not born in Bethlehem; "it is an *a priori* construction of Micah's prophecy. In Matthew and Luke it is settled beforehand, in accordance with prophecy, that he was born at Bethlehem, and Luke sets the whole population in motion in order to get his parents to Bethlehem in time for him to

be born there." The Doctor's assertion notwithstanding, the candid reader of John vii, 42, will certainly say that the Evangelist takes the birth at Bethlehem to be a well-known *fact.* Again, in Matthew 21, according to Dr. Conybeare, "the colt is manufactured out of the prophecy (Zach. ix., 9), though only one animal is intended." That at most would show that St. Matthew accommodated his narrative in some slight detail to the suggestion made by the text of the prophet. Does it follow that the fact of the triumphal entry is untrue? Does it follow that Jesus' life is a myth? Or would it follow that because Isaias had in view another object than our Lord, the virginal birth of Jesus attested by the apostolic tradition is a legend? St. Matthew indeed repeats fourteen times: *Hoc factum est ut adimpleretur quod dictum est per prophetam.* But because his Gospel is didactic in its aim, does it follow it is not historical? Did not the belief in the Resurrection rest on the testimony of the disciples? "Jesus is risen," said the Apostles, "since we have seen him." To show that "the prophecies were changed in order to adapt them to the life," the Doctor gives only a single example, and that a very poor one, viz., Ps. xcvi., 10: "Dicite in nationibus: Dominus regnavit." Now, in the second century, Justin quotes the text with an addition: *Regnavit a ligno.* That these words *a ligno* were first written in the margin and afterwards crept into the text, would not be very surprising. This much we might admit, and that Justin wrongly accused the Jews of having mutilated the Psalms. We might even go further and admit that, according to the method of their time, the Apostles would take a text out of its historical environment and give it a new meaning by association with other texts. They would do so, because they knew that the Old Covenant was a preparation for the New Dispensation. To be scandalized at such a process is to ignore the methods of the times, just as it is unhistorical to criticise the standard of morality of the patriarchs and prophets which, though relatively high if compared with paganism, was far inferior to our Christian ideals of sanctity.

The *Human Element in Scripture*[1] is the title of an article which may suggest an answer to those Manichean objections so much admired by Dr. Conybeare. It is from the pen of Dr. Grannan, of the Catholic University of America. Scripture, says the Doctor, is human because of both its contents and its author. As regards the contents, he insists on a distinction[2] also emphasized by Fr. Hogan in his recent article on Clerical Studies in this REVIEW. "An obvious distinction," he says, "is to be maintained between what is positively taught, and therefore to be accepted, and what is merely *talked about.*" Respecting the last points, Scripture is inspired as a faithful record thereof, but it records them only for what they are worth. As samples of such things, more or less good or more or less true, we find scattered here and there in the Bible, numerous detached fragments of literature, which were manifestly of secular character and of human origin, though subsequently copied out into the Scriptures under the influence of inspiration.

After having shown that historical criticism proves the human authority of the Bible, Dr. Grannan asks this question: "May we not quote from Scripture to prove, at least, with a human certainty, that Scripture is inspired?" Some Catholic authors have been reluctant to grant it, lest they should appear to yield too much to Protestants. This is all wrong. We should not give up a good argument, nor cease to use it, simply because our adversaries use it.

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St. Joseph's Seminary, Dunwoodie, N. Y.

1 *Catholic University Bulletin*, April, 1898.

2 Full developments of this distinction may be found in the *Revue Biblique:* L'inspiration et les exigences de la critique. Oct., 1896.

ECCLESIASTICAL CHRONOLOGY—Dec. 15, 1897-June 15, 1898.

DECEMBER, 1897.

17. The Right Rev. George Smith, D.D., Bishop of Argyll and the Isles, Scotland, received in papal audience.

21. The Sovereign Pontiff, by a *Motu proprio*, reorganizes the Greek College of St. Athanasius at Rome, and confides it to the Benedictines.

Antipreparatory session of the Congregation of Rites, called to discuss three miracles attributed to the Venerable Sister Mary Cresence Hoëssin, Professed Franciscan Tertiary.

24. Publication at Rome of the Encyclical addressed to the Canadian Hierarchy, on the Manitoba School Question.

26. The Right Rev. W. Turner, D.D., Bishop of Galloway, Scotland, received in papal audience.

27. The Right Rev. H. A. Smith, D.D., Bishop of Dunkeld, Scotland, received in papal audience.

28. Death of the Very Rev. W. Corby, Provincial-General of the Congregation of the Holy Cross, at Notre Dame, Indiana.

JANUARY, 1898.

8. Bulls appointing the Most Rev. L. P. Chapelle, D.D., to the Archiepiscopal See of New Orleans (date of appointment, December 1, 1897); the Right Rev. John E. Fitzmaurice, D.D., Titular Bishop of Aminus and Bishop-Coadjutor *cum jure successionis* to the See of Erie (date of appointment, December 14, 1897),—received.

10. Publication of the *Vindication of the Bull "Apostolicae Curae"* by the English Hierarchy.

The Very Rev. George Searle, C.S.P., appointed Director of the Vatican Observatory.

12. Death of the Very Rev. James McGrath, Provincial of the Oblate Fathers in America.

15. The Very Rev. P. J. Garvey, D.D., appointed Rector of St. Charles' Seminary, Overbrook, Pa., to succeed Dr. John E. Fitzmaurice, Bishop-elect of Erie,

16. The Very Rev. John S. Zahm, C.S.C., Ph.D., appointed Provincial of the Fathers of the Holy Cross of the United States.

Death of the Right Rev. Louis Lootens, D.D., Bishop of Victoria, B. C.

FEBRUARY.

2. Inauguration of the Roman branch of the Confraternity of Notre Dame de la Compassion, for the conversion of England.

4. The Most Rev. P. J. Ryan, D.D., Archbishop of Philadelphia, addresses the United States Senate Committee on Indian Affairs to sustain the appropriation for maintaining pupils at the Indian contract schools.

5. Death of Monsignor Edward McColgan, Vicar-General of the Archdiocese of Baltimore.

14. Death of the Right Rev. Fentan Mundwiler, O.S.B., Abbot of St. Meinrad's, Indiana.

19. The Right Rev. Edward Gilpin Bagshawe, D.D., Bishop of Nottingham, England, received in papal audience.

18. General session of the Congregation of Rites, *coram SSmo*, to consider the heroic virtues of the Ven. Servant of God, Francis da Ghisone, Ord. Min.

24. Death of the Most Rev. James Vincent Cleary, D.D., Archbishop of Kingston, Canada.

Consecration of the Right Rev. John E. Fitzmaurice, D.D., Coadjutor-Bishop of Erie, Pa., at Philadelphia. Consecrators: Most Rev. P. J. Ryan, D.D., of Philadelphia; the Right Rev. Ign. F. Horstmann, D.D., of Cleveland; the Right Rev. Edmond F. Prendergast, D.D., Auxiliary Bishop of Philadelphia.

The Supreme Court of the United States hands down a decision adjudicating a bequest for Masses to be a charitable bequest.

MARCH.

4. The Hon. M. Stover, Minister Plenipotentiary of the United States to Belgium, received in papal audience.

7. Mexican pilgrims admitted to papal Mass.

8. Congregation of Rites examines the following questions:

(1) Confirmation of the devotion from time immemorial honoring publicly Pope Innocent V., of the Dominican Order, as Saint and Blessed.

(2) Concession and Approbation of the Office and Mass in honor of Bl. Hroznata, Martyr.

(3) Revision of the writings of the Servant of God, Jean-Jacques Olier, Priest, Founder of the Society of St. Sulpice.

10. Mexican pilgrims received in papal audience.

Election of the Right Rev. A. Schmitt, O.S.B., as Abbot of St. Meinrad's Monastery, Indiana.

14. The Right Rev. James Augustine Healey, D.D., Bishop of Portland, received in papal audience.

15. His Eminence Cardinal Gaëtan Aloisi-Masella named Protector of the Sisters of the Christian Schools of Mercy.

16. Mgr. Emilien Pucciarelli, Mgr. Basil Pompili and Mgr. Ferdinand Procaccini de Montiscaglioso, added to the list of prelates attached to the S. Congregation of the Council for the examination and revision of the Relations of Ordinaries on the state of their churches.

22. The Right Rev. Peter Joseph Hurth, D.D., Bishop of Dacca, India, received in papal audience.

24. Preconization of the Most Rev. Paul Bruchesi, D.D., Archbishop of Montreal.

Death of the Right Rev. Mgr. Januarius de Concilio, D.D., of Jersey City.

APRIL.

12. Death of his Eminence Cardinal Eleazar Taschereau, Archbishop of Quebec. Born February 17, 1820; created Cardinal, June 7, 1886.

13. Changes in the classification of the schools of the Catholic University of America by which all those depart-

ments, the studies of which lead to the degree of Ph.D., are brought under the direction of the faculty of theology. The faculty of law now acquires a distinct existence, with law classes for professional and for higher legal education.

14. Celebration of the Diamond Jubilee of the Priesthood of the Right Rev. William Vaughan, D.D., Bishop of Plymouth.

19. The Right Rev. Sebastian G. Messmer, D.D., Bishop of Green Bay, received in papal audience.

20. Enthronement of the Most Rev. Louis Nazaire Begin, Archbishop of Quebec.

26. Ordinary Session of the Congregation of Rites to examine the following questions:

1. Concession and Approbation of Proper Office and Mass *De S. Columna Flagellationis* of our Lord.
2. Concession and Approbation of Proper Office and Mass in Honor of Bl. Innocent V., P., C.

27. Celebration of the Silver Episcopal Jubilee of the Most Rev. W. H. Gross, D.D., Archbishop of Oregon.

Laetare Medal presented by Notre Dame University to the Hon. Timothy E. Howard, Chief Justice of the Supreme Court of Indiana.

MAY.

4. Celebration of the Silver Episcopal Jubilee of the Most Rev. M. A. Corrigan, D.D., Archbishop of New York.

6. The Right Rev. Richard Sheehan, D.D., Bishop of Waterford and Lismore, received in papal audience.

9. The Most Rev. Thomas Carr, D.D., Archbishop of Melbourne, the Right Rev. James Moore, D.D., Bishop of Ballarat, Australia, received in papal audience.

12. The Senate of the Cambridge University, England, refuses to recognize St. Edmund's House (for the education of secular priests) as a public hostel by 462 votes, against 218 for recognition.

Territory comprising the Vicariate of Wales erected into a diocese under the title of Menevia.

19. The Right Rev. James Laird Patterson, D.D., Titular Bishop of Emmaus, received in papal audience.

The Very Rev. Cassian Augier elected Superior-General of the Oblates of Mary Immaculate.

24. The Right Rev. John Grimes, D.D., Bishop of Christchurch, New Zealand, received in papal audience.

25. Meeting of Seminary Rectors of the United States, at Dunwoodie Seminary, New York, for the purpose of organizing "The Educational Conference of Seminary Faculties."

The Right Rev. Mathew Gibney, D.D., Bishop of Perth, Australia, received in papal audience.

29. Death of the Right Rev. Hugh McDonald, D.D., Bishop of Aberdeen, Scotland.

JUNE.

7. The Right Rev. John F. Cunningham, Vicar General of Leavenworth, named Bishop of Concordia, Kansas.

Celebration of the Golden Jubilee of the Mount de Chantal Academy of the Visitation.

ANALECTA.

E VICARIATU URBIS.

DE NOMINIBUS IN SCRIBENDIS IN PIAM ASSOCIATIONEM A S. FAMILIA.

Dubium: Utrum post consecrationem familiae quae ex statutis per formulam a S. Pontifice adprobatam facta est, inscriptio *materialis* numeri totalis familiae, sive singulorum, ejusdem membrorum, sit tantum res ex statutis desideranda et observanda, vel potius sit conditio necessaria ad indulgentias lucrandas?

Resp. Ad primum *affirmative*, ad alterum *negative*.

Ex aed. Vicar. die 30 Mart. 1898.

RAPH. CHIMENTI, *Pro Secret.*

E S. R. UNIV. INQUISITIONE.

I.

MATRIMONIA LIBERORUM PENSATORUM CUM MULIERIBUS CATHOLICIS.

Feria iii., *loco* iv., *die 25 Maii 1897.*

In Relatione Status Ecclesiae Tabascensis, exhibita S. Congregationi Concilii die 27 Novembris 1896, sequens legitur sub num. I. *Postulatum:*

"His in Regionibus frequenter occurrit ut viri impii, vulgo *liberi pensatores*, matrimonium inire cupientes cum mulieribus catholicis, praeviam confessionem facere renuant, eo quod, ut explicite fatentur, fidem Sacramenti Poenitentiae corde incredulo reiecerunt et totam fidem negaverunt. Peto an hi, infidelibus deteriores, debeant aut possint admitti ad contrahendum matrimonium, cum magno mulieris catholicae et familiae detrimento et periculo."

Cum hoc Postulatum transmissum fuerit ad hanc Supremam S. R. et U. Inquisitionem, in Congregatione Generali habita ab EEmis et RRmis DD. Cardinalibus Generalibus Inquisitoribus, proposito suprascripto dubio, praehabitoque RR. DD. Consultorum voto, iidem EEmi ac RRmi DDni responderi mandarunt:

Supplicandum SSmo, ut in Decreto Feriae IV., die 30 Ianuarii 1867.

Feria vero IV. die 26 eiusdem mensis SSmus, per facultates Emo Cardinali S. R. et U. Inquisitionis Secretario concessas, benigne annuit pro gratia.

Porro citatum Decretum fer. IV. diei 30 Ianuarii 1867 sic se habet:

"I. Quid agendum quando vir baptizatus, sed apostasiam a fide verbis et corde profitens, asserensque nominatim se non credere Sacramentis Ecclesiae, petit matrimonium coram eiusdem Ecclesiae facie, unice ut desiderio sponsae satisfaciat?

"II. Quid si idem vir petit sectae condemnatae muratorum vel simili addictus, qui licet fidem non omnino amiserit, sectae tamen debite renunciare recusat?

"III. Quid si idem postulat vir, qui fidem non abiecit, sed eam profiteri, officiaque christiana adimplere abnuit?"

Responsum fuit: Ad I. "Quoties agatur de matrimonio inter unam partem catholicam et alteram quae a fide ita defecit, ut alicui falsae religioni vel sectae sese adscripserit, requirendam esse consuetam et necessariam dispensationem cum solitis ac notis praescriptionibus et clausulis. Quod si agatur de matrimonio inter unam partem catholicam et alteram quae fidem abiecit, at nulli falsae religioni vel haereticae sectae sese adscripsit, quando parochus nullo modo potest huiusmodi matrimonium impedire (ad quod totis viribus incumbere tenetur) et prudenter timet ne ex denegata matrimonio adsistentia grave scandalum vel damnum oriatur, rem deferendam esse ad R. P. D. Episcopum, qui, sicut ei opportuna nunc facultas tribuitur, inspectis omnibus casus adiunctis, permittere poterit ut parochus matrimonio passive intersit tamquam testis *authorizabilis*, dummodo cautum

omnino sit catholicae educationi universae prolis aliisque similibus conditionibus."

Ad II. "Dandum esse Decretum diei 28 Iunii 1865, quod est huiusmodi: *Quoad matrimonia, in quibus una contrahentium pars clandestinis aggregationibus per Pontificias Constitutiones damnatas adhaeret, dummodo absit scandalum, Ordinarius, habita circumstantiarum ratione pro casibus particularibus, ea decernat quae magis expedire iudicaverit.*"

Ad III. "Consultet probatos Auctores, et praesertim Benedictum XIV. *De Synodo Dioeces.* L. viii., Cap. xiv., n. 5."

I. C. MANCINI, *S. R. et U. Inquis. Not.*

II.

DE SEPULTURA MEMBRORUM AMPUTATORUM.

Beatissime Pater,

Superiorissa Generalis *Sororum a Matre Dolorosa*, quarum Domus matrix Romae extat, devotissime exponit, in Hospitalibus Congregationis, quae in America Septentrionali extant, singulis hebdomadibus evenire ut unius vel alterius aegroti brachium seu crus amputetur. Sorores adhuc bona fide eiusmodi membra recisa sive in terra profana sepelierunt, sive, suadente medico, igne combusserunt. Quum vero humilis Oratrix anxia haereat, num Sorores in hac parte recte egerint, devotissime quaerit, utrum eiusmodi agendi ratio etiam in futuro prosequi possit vel non: sive agatur de aegrotis catholicis, sive de acatholicis seu infidelibus. Iuvat forsan adnotare eiusmodi membrorum sepulturam in aliquo coemeterio saepissime moraliter et haud semel physice impossibilem evadere.

Et Deus, etc.

Feria iii., *loco* iv., *die 3 Augusti 1897.*

In Congregatione Generali S. R. et U. Inquisitionis habita ab EEmis et RR. DD. Cardinalibus in rebus fidei et morum Generalibus Inquisitoribus, propositis suprascriptis precibus,

praehabitoque RR. DD. Consultorum voto, iidem EE. ac RR. Patres rescribendum mandarunt:

Quoad membra amputata acatholicorum, Sorores praxim suam tuto servare possunt. Quoad membra amputata fidelium baptizatorum, pro viribus curent ut in loco sacro sepeliantur. Sin vero graves obstant difficultates quominus in loco sacro condi possint, circa praxim hucusque servatam non sunt inquietandae. Quoad membrorum combustionem praecipientibus medicis, prudenter dissimulent et obediant. Et ad mentem.—"Mens est quod, si fieri potest, in proprio horto domui adnexo, deputetur aliquod parvum terrae spatium, ad sepelienda membra catholicorum amputata, postquam fuerit benedictum."

Feria vero vi. die 6 eiusdem mensis et anni, in solita audientia R. P. D. Adsessori S. O. impertita, facta de his omnibus SSmo D. N. Leoni Div. Prov. PP. XIII. relatione, SSmus resolutionem EEmorum Patrum adprobavit.

I. C. MANCINI, *S. R. et U. Inquis. Not.*

III.

QUID VENIAT SUB DICTIONE *per modum potus*, ADHIBITA IN DISPENSATIONIBUS CIRCA IEIUNIUM NATURALE.

Beatissime Pater,

N. N. ad pedes S. V. provolutus humiliter exponit quod ob chronicum morbum iam obtinuit facultatem sumendi aliquid *per modum potus* ante Communionem. Quum autem notabiliter fuerit aggravatus morbus, nec satis ei sint potiones consuetae, S. V. deprecatur ut concedatur facultas sumendi etiam ad sustentationem aliquid solidi cibi.

Feria iii., *loco* iv., *die 7 Sept. 1897.*

In Congregatione Generali S. R. et U. Inquisitionis habita ab EEmis et RRmis DD. Cardinalibus in rebus fidei et morum Generalibus Inquisitoribus, propositis suprascriptis precibus, praehabitoque RR. DD. Consultorum voto, iidem EEmi ac RRmi Patres rescribendum mandarunt:

Respondeatur ad mentem, ut in Abellinen. 4 Iunii 1893. Mens est ut quando dicitur *per modum potus*, significatur etiam quod permittitur usus iusculi, caffei, aliorumque ciborum liquidorum, cum quibus misceri potest aliqua substantia, uti v. g. condita farina, friatus panis, dummodo dicta mixtio non amittat naturam cibi liquidi.

Feria vero VI., die 10 eiusdem mensis et anni, in solita audientia R. P. D. Adsessori S. O. impertita, facta de his omnibus SSmo D. N. Leoni Div. Prov. PP. XIII. relatione, SSmus resolutionem Emorum Patrum adprobavit.

I. C. MANCINI, *S. R. et U. Inquis. Not.*

IV.

DE FACULTATE CONCESSA EPIS DISPENSANDI SUPER LEGE IEIUNII ET ABSTINENTIAE IN DIEBUS MAIORIS SOLEMNITATIS.

Beatissime Pater,

Per Decretum S. R. et U. Inquisitionis diei 5 Decembris 1894, Sanctitas Vestra locorum Ordinariis concessit facultatem anticipandi atque ob gravissimas causas dispensandi super lege ieiunii et abstitentiae, quando festum sub utroque praecepto servandum Patroni principalis aut Titularis Ecclesiae inciderit in ferias sextas aut sabbata per annum, excepto tempore Quadragesimae, diebus Quatuor Temporum et Vigiliis per annum ieiunio consecratis.

Iam vero in Hispania, per Decretum S. R. C. diei 2 Maii 1867 nonnullae Vigiliae ieiunio consecratae per annum abrogatae fuerunt et ieiunium translatum in singulas ferias sextas et sabbata Sacri Adventus. Quare infrascriptus Archiepiscopus Compostellanus humillime petit ut Sanctitas Vestra declarare dignetur utrum Ordinarii, vi Decreti 5 Decembris 1894, anticipare possint, vel etiam ob gravissimas causas dispensare a lege ieiunii et abstinentiae in feriis sextis et sabbatis Adventus.

Feria iv., *die 15 Decembris 1897.*

In Congregatione generali S. R. et U. Inquisitionis habita ab EEmis et RRmis DD. Cardinalibus in rebus fidei et

morum Inquisitoribus Generalibus, proposito suprascripto dubio, praehabitoque RR. DD. Consultorum voto, iidem EEmi ac RRmi Patres rescribendum mandarunt:

Negative.

Subsequenti vero Feria VI., die 17 eiusdem mensis et anni, in solita audientia R. P. D. Adsessori impertita, facta de his omnibus SSmo D. N. Leoni Div. Prov. PP. XIII. relatione, SSmus resolutionem EEmorum Patrum adprobavit.

I. C. MANCINI, *S. R. et U. Inquis. Not.*

E S. CONG. EPISCOPORUM ET REGULARIUM.

DE PRAESCRIPTIONE ADMITTENDA IN CAUSIS CRIMINALIBUS CLERICORUM.

Illustrissime et Rme Domine uti Frater,

Litterae Amplitudinis Tuae die 16 Iunii 1894 datae ad obtinendam authenticam solutionem nonnullorum dubiorum circa praescriptionem delictorum carnis in causis criminalibus Clericorum, remissae fuerunt ad hanc Sacram Congregationem Negotiis et Consultationibus Episcoporum et Regularium praepositam, ad hoc, ut ea, qua ipsa pollet, competentia in re criminali Clericorum, quid in proposita quaestione sentiendum decerneret. Omnibus sedulo perpensis, Emi Patres in Comitiis habitis 4 Martii 1898 haec retinenda censuerunt: tralatitii scilicet iuris esse, in causis criminalibus ecclesiasticis locum habere praescriptionem, et quidem nedum quando iudex procedit ad instantiam privati accusatoris, sed et quando ad vindictam publicam seu ex officio inquirit; huius vero praescriptionis eum proprium effectum esse, *ut solam perimat actionem poenalem*, siquidem per accusatum seu inquisitum, aut per eius procuratorem expresse de praescriptione in iudicio oppositum fuerit.

Exinde facile est deprehendere, integrum tum accusandi tum inquirendi ius manere usquedum expresse non opponatur praescriptio, et omnino tenere iudicium si eadem opposita minime fuerit.

Quod si in iudicium praescriptio deducta fuerit et legitima recognoscatur, tunc perimit quidem actionem criminalem,

at non civilem, quae forte ex eodem delicto promanat; et hinc, non obstante praescriptione, reum manere obnoxium omnibus effectibus canonicis non criminalibus ex patrato delicto provenientibus, manifesti iuris est. Immo licet praescriptione actio poenalis extinguatur, non tamen tollitur exceptio, quae perpetuo manet, iuxta iuris effatum: "Temporalia ad agendum, perpetua sunt ad excipiendum;" ideoque delictum illud, etsi praescriptum, potest reo semper opponi per modum exceptionis, eique obest, si ad ecclesiasticas provisiones concurrere vellet.

Quod autem spectat ad tempus necessarium ad dictam praescriptionem inducendam, regula generalis est, actionem iniuriarum spatio unius anni; crimen peculatus et delicta carnis spatio quinque annorum; caetera vero crimina spatio viginti annorum a die commissi delicti continuorum praescribi. Verumtamen si agatur de delictis, quae successiva sunt et permanentia, in his nulla praescriptio locum habet nisi a die cessantis delicti; quemadmodum si delictum fuerit *totaliter* occultum, praescriptionem non a die commissi criminis, sed a die scientiae accusatoris vel inquisitoris currere placet.

Illud demum haud praetereundum est, quod criminibus raptus, stupri per vim illati, et adulterii cum incestu coniuncti, nonnisi lapsu viginti annorum praescribatur; criminibus vero suppositi partus, parricidii, assassinii, laesae maiestatis, duelli, falsae monetae, apostatatus, haeresis, simoniae, concussionis, abortus et sodomiae, nullo unquam tempore praescribatur, sed perpetuo horum criminum rei, dum vivunt, accusari et inquiri possunt.

Quibus omnibus SSmo Domino Nostro relatis, in audientia habita ab infrascripto Cardinali Praefecto die 21 Martii an. 1898, Sanctitas Sua sententiam Eminentissimorum Patrum adprobare dignata est.

Haec significanda habui Amplitudini Tuae, cui fausta et prospera omnia a Deo adprecor.

SERAPH. *Card.* VANNUTELLI, *Praef.*

L. ✠ S. A. TROMBETTA, *Secret.*

Romae, die 22 Martii 1898.

E SACRA CONGREGATIONE RITUUM.

I.

VARII MODI TUTANDI SECURITATEM TABERNACULORUM SPECTANT AD LOCORUM ORDINARIOS.

Visis et expensis variis modis asservandi et claudendi in Tabernaculo Sacram Pixidem cum SSmo Eucharistiae Sacramento, a Sacerdote Salvatore Barbara ad maiorem securitatem et custodiam excogitatis et Sacrorum Rituum Congregationi pro speciali adprobatione exhibitis, eadem Sacra Congregatio in particulari Coetu habito hac ipsa die, ad relationem subscripti Secretarii, audito etiam voto Commissionis Liturgicae, rescribendum censuit: *Finem inventoris esse laudandum. Negotium vero in casu et ad effectum de quo agitur, spectare ad locorum Ordinarios.* Atque ita rescripsit. Die 18 Martii 1898.

L. ✠ S. DIOMEDES PANICI, *S. R. C. Secret.*

II.

DUBIA CIRCA OCTAVAS.

1. R.mus D.nus Prosper Iosephus Maria Alarcon Archiepiscopus Mexicanus a S. Rituum Congregatione sequentium dubiorum resolutionem humiliter efflagitavit, nimirum:

Quum in Mexicana Archidioecesi ex benigna concessione Pii Papae VI., d. d. 5 Martii an. 1776 Octava Solemnitatis Corporis Christi eodem gaudeat privilegio, quo Octava Epiphaniae Domini, et ex altera apostolica concessione Gregorii Papae XVI., per Decretum S. Congregationis de Propaganda Fide d. d. 20 Februarii an. 1831, Festum SS.mae Trinitatis sub ritu duplici primae classis cum Octava celebretur; quaeritur: "An attentis supradictis concessionibus RR. PP. Pii VI. et Gregorii XVI., in Archidioecesi Mexicana cessare debeat Octava SS.mae Trinitatis, adveniente festo cum Octava SS.mi Corporis Christi?

Et Sacra eadem Congregatio, referente subscripto Secretario, audito etiam voto Commissionis Liturgicae, proposito dubio respondendum censuit: *Affirmative.* Atque ita rescripsit et servari mandavit. Die 5 Martii 1898.

C. *Card.* MAZZELLA, *Ep. Praen. S. R. C. Praef.*

L. ✠ S. DIOMEDES PANICI, *Secret.*

2. R.mus Archiepiscopus Mexicanus ad componendam quamdam controversiam inter nonnullos Sacerdotes suae Archidioecesis, a Sacra Rituum Congregatione sequentis dubii solutionem humiliter postulavit, nimirum:

An in Archidioecesi Mexicana, Dominica infra Octavam privilegiatam SS. Corporis Christi dicenda sit Praefatio de SS.ma Trinitate, prouti ex benigna concessione Gregorii Papae XVI. tum Festi de SS. Trinitate cum Octava, tum Praefationis de eodem Mysterio recitandae supradicta Dominica infra Octavam Corporis Christi: quae tamen concessio facta fuit absque ulla mentione, sive in supplici libello sive in rescripto, concessionis de altero privilegio anteriori a Pio Papa VI. eidem Archidioecesi collato, super Octava SS. Corporis Christi privilegiata ad instar Epiphaniae?

Et Sacra eadem Congregatio, ad relationem subscripti Secretarii, proposito dubio respondendum censuit: *Negative*, iuxta decretum in una *Mexicana* diei 5 Martii 1898. Atque ita rescripsit, die 26 iisdem mense et anno.

C. *Card.* MAZZELLA, *Ep. Praen. S. R. C. Praef.*

L. ✠ S. D. PANICI, *Secret.*

III.

DE CONFORMATIONE KALENDARII.

Dubium quoad decretum quo praecipitur, omnes sacerdotes sese conformare debere Kalendario Ecclesiae in qua Missa celebratur.

Quum iuxta Decretum Sacrorum Rituum Congregationis diei 9 Decembris 1895 omnes Sacerdotes, sive saeculares, sive regulares Missas in aliena Ecclesia vel alieno Oratorio

publico celebrantes omnino se conformare debeant dictae Ecclesiae vel Oratorio, ab eadem Sacra Congregatione postulatum fuit: utrum Sacerdotes alienae Dioecesis obligentur etiam ad dicendam Orationem praescriptam ab Episcopo loci, ubi celebrant, an potius sint liberi ab hac oratione imperata?

Et Sacra ipsa Congregatio, ad relationem subscripti Secretarii, exquisito etiam voto Commissionis Liturgicae reque mature perpensa, proposito dubio respondendum censuit: *Affirmative* ad primam partem; *Negative* ad secundam. Atque ita rescripsit. Die 5 Martii 1898.

CAMILLUS *Card.* MAZZELLA, S.R.C. *Praefectus.*

L. ✠ S. DIOMEDES PANICI, S.R.C. *Secretarius.*

E S. CONGREG. INDULGENTIARUM.

Motu proprio SSMI. D. N. LEONIS PAPAE XIII. QUOAD PARTES EXPLENDAS A S. CONGR. INDULGENTIARUM.

Christianae reipublicae tam late fusa tamque operosa administratio omnino postulabat, ut Pontifici Romano viri sapientes et graves perpetuo assiderent, quibuscum et consilia communicare et quotidianam negotiorum molem partiri opportune posset. Hinc ea sunt S.R.E. Cardinalium Consilia sapientissime constituta, quae *Romanae Congregationes* nuncupantur; quorum est quibusdam in causis ius dicere, de iure respondere, aliaque complura decernere, transigere, quas transigi decernique eorum auctoritate lex et consuetudo iubet. Iis tamen, quod ratio, quod naturalis rerum ordo requirebat, non promiscua universis, sed sua singulis potestas data, suumque negotiorum ad expediendum unicuique assignatum genus. Quod sane nisi decessorum Nostrorum providentia cavisset, magna erat permixtio iuris et confusio futura, simulque spes utilitatum maximarum, quas nomini christiano Congregationes Romanae peperunt quotidieque pariunt, vel ab initio intercidisset. Iamvero officii Nostri est tueri in eis constitutionem temperationemque nativam, efficiendo ut singularum potestas suis contineatur finibus, ac

si quid forte minus consentaneum invexerit diuturnitas, emendare. His de rebus et causis cum animum adiecissemus ad sacrum Consilium, cuius muneris est de Indulgentiis Sanctorumque Reliquiis cognoscere ac statuere, aliquod ei officium providentiae Nostrae impertiri vidimus oportere.

Illud videlicet Clemens IX. decessor Noster instituit *Moto proprio* die vi. Iulii an. MDCLXIX. edito, diligenterque eius quae forent partes praescripsit his verbis: . . . "cum facultate omnem difficultatem ac dubietatem in Sanctorum reliquiis, aut Indulgentiis emergentem, quae ad fidei dogma non pertineat, Nobis tamen et Romano Pontifice pro tempore existente circa graviora difficilioraque consultis, expediendi. Ac si qui abusus in eis irrepserint, illos, iudicii forma plane postposita, corrigendi et emendandi. Falsas quoque, apocryphas indiscretasque Indulgentias typis imprimi vetandi, impressas recognoscendi et examinandi, ac ubi Nobis, seu Romano Pontifici pro tempore existenti retulerit. Nostra seu illius auctoritate reiiciendi. . . . Reliquias de novo inventas recognoscendi quoque et examinandi . . . omniaque pie, sancte et incorrupte fieret curandi." Verum ad haec posteriorum concessu Pontificum alia accessit facultas, nimirum ipsa sacrae indulgentiae munera dilargiendi, adiecta rescriptis clausula, *praesenti valituro absque ulla Brevis expeditione.*

Sed cum huius generis rescriptorum frequentia crevisset praeter modum, iisdemque de rebus rescribere eodem tempore consuesset Curia a diplomatibus pontificiis, abnormis quaedam ac praepostera agendarum rerum consecuta ratio est. Huic incommodo occurrendum tempestive censuit Pius IX. f. r. decessor Noster, datoque in id decreto[1] Congregationem Indulgentiis sacrisque Reliquiis cognoscendis praepositam extra fines Constitutionis Clementinae excurrere prohibuit, indulgentiarum tribuendarum adempta facultate. "Nos praesenti *Motu proprio*, et ex certa scientia ac matura deliberatione decernimus ut Congregatio eadem pergat quidem retinere quaestiones et disceptationes quae super Indul-

1 *Motu proprio* diei ii. Ianuarii an. MDCCCLV.

gentiis aut Reliquiis forte oboriantur, et peragere etiam atque expedire alia omnia quae suae dumtaxat institutionis munia respiciunt ad tramites *Motus proprii*, quem hac de re praelaudatus Antecessor Noster Clemens IX. dedit sub die vi. Iulii MDCLXIX.; abstineat tamen omnino ab emittendis actis illis, quae ad Indulgentiarum pertinent concessionem." Verumtamen huius vis decreti sensim excidit, restituta scilicet ea ipsa, quae fuerat adempta, facultate: ita plane ut non minore quam antea numero rescripta edi soleant cum ea clausula, quam supra diximus. Qua re quoniam perturbationem ordinis debiti ac vetera incommoda plane renovari, multorum testimonio Nobis constiterat, delectis quibusdam S. R. E. Cardinalibus mandavimus, ut causam mature perpenderent, et quo remedio opus esse videretur, aperte significarent. Igitur cognita eorum sententia, ut sua quique munia serventur integra *Motu proprio*, et certa scientia decernimus:

I. Ut Congregationi Indulgentiis sacrisque Reliquiis praepositae ea salva iura permaneant, quae Clemens auctor instituit; praetereaque eidem confirmamus, et, quatenus opus sit, de integro concedimus facultates omnes, quae in syllabo, his litteris adnexo, numerantur.

II. Volumus et statuimus, ceteras concessiones iterationesque indulgentiarum, privilegia altarium, facultates benedicendi et alia eiusmodi ad Nostram Secretariam Brevium exclusive pertinere.

III. Simili ratione decernimus, ut quae facultates Congregationi, de qua agimus, collatae sunt, eae ita sint eius propriae, ut nulli praeterea vel Congregationi vel Secretariae possint esse communes.

Datum Romae apud S. Petrum, die xxxi. Octobris anno MDCCCLXXXXVII., Pontificatus Nostri vigesimo.

SYLLABUS

Facultatum quas SSmus Dominus Noster Leo PP. XIII. S. Congregationi Indulgentiis et SS. Reliquiis praepositae confirmat et, quatenus opus sit, de integro concedit iuxta

N. 1. Sui *Motus proprii* sub die xxxi. Oct. a. MDCCCLXX-XXVII. incip. "Christianae reipublicae."

1. Facultatem interpretandi Rescripta de Indulgentiis sacrisque Reliquiis edita, etiam propria manu a Summo Pontifice signata.

2. Dirimendi quaestiones et dubia minoris momenti, quae ita facile dilui possunt, ut necesse non sit de eis in Eminentissimorum Patrum S. Congregatione disceptare.

3. Approbandi Summaria Indulgentiarum.

4. Sanandi defectus cuiuslibet generis qui irrepserint in erectiones Confraternitatum, piarum Unionum, etc., vel etiam in earum aggregationem ad Archiconfraternitates, Primarias, Primo-primarias, etc.

5. Sanandi defectus quoscumque, quibus affici contingat adscriptiones Christifidelium ad Tertios Ordines, ad Confraternitates, Congregationes, Pias Uniones, etc. Itemque defectus in benedicendis et imponendis scapularibus, in benedictionibus Rosariorum, coronarum, etc., in erectione Stationum Viae Crucis et Matris Dolorosae.

6. Dispensandi super defectu distantiae requisitae ad erectionem Confraternitatum, ita tamen ut rescripti executio remittatur prudenti iudicio Ordinarii. Dispensandi etiam super conditione distantiae inter ecclesias, quae praefiniri solet in rescriptis concessionis quarumdam Indulgentiarum.

7. Transferendi Indulgentias favore Sanctimonialium, cum de uno ad aliud Monasterium, sive de una ad aliam domum migrant ob temporum adiuncta.

8. Concedendi, quatenus opus sit, ut Indulgentiae, quibus gaudebant ecclesiae Regularium, vigere pergant post ipsorum expulsionem seu violentam conventuum suppressionem. Quae facultas extendatur ad casus tum praeteritarum, tum futurarum conventuum suppressionum; extensive etiam ad ecclesias sive Sanctimonialium, sive cuiuslibet Congregationis et Instituti.

9. Concedendi ut regularium Ordinum, et etiam Congregationum sive Institutorum alumni utriusque sexus Indulgentiis et gratiis, quibus gaudebant in propriis respective ecclesiis, frui possint et valeant dum vitam communem agunt

in alio domo, in qua legitime habent oratorium vel publicum vel privatum.

10. Transferendi a die vel diebus ad diem vel dies alios Indulgentias iam concessas; exceptis *Indulgentia Portiunculae* aliisque Indulgentiis plenariis concessis *toties quoties*.

11. Transferendi ad aliam ecclesiam vel ad aliud oratorium publicum Indulgentias concessas ecclesiae vel publico oratorio.

12. Concedendi Dioecesibus intra et extra Italiam privilegium, ut Indulgentias, pro quibus requiritur sacramentalis confessio, lucrari valeant Christifideles qui sacramentalem confessionem peragere solent intra duas hebdomadas. Quod tamen privilegium non concedatur nisi Ordinario Dioecesis expresse petenti et ob penuriam confessariorum tantum.

13. Commutandi conditiones, seu pias exercitationes ad Indulgentiarum acquisitionem praescriptas, in alia pia opera omnino vel fere aequivalentia: exceptis semper Indulgentiis plenariis *toties quoties*, et exceptis etiam conditionibus sacramentalis confessionis et sacrae Communionis quotiescumque requiruntur.

14. Renovandi seu prorogandi pro Sanctimonialibus, vere pauperibus tantum, Indulgentias iam ipsis concessas etiamsi forte distulerint renovationem vel prorogationem implorare.

CONFERENCES.

THE AMERICAN ECCLESIASTICAL REVIEW proposes to answer in this department questions of general (not merely local or personal) interest to the Clergy. Questions suitable for publication, when addressed to the editor, receive attention in due turn, but in no case do we pledge ourselves to reply to all queries, either in print or by letter?

OUR ANALECTA.

The Roman decrees for the month are:

I. THE S. CONGREGATION OF INDULGENCES. His Holiness Leo XIII., after directing attention to the abuses springing from the publishing of indulgences under the clause, *praesenti valituro absque ulla Brevis expeditione*, by a *motu proprio* confirms and, as far as needs be, grants anew to the Congregation of Indulgences and Relics all the rights and faculties vested in it by its founder, Clement IX., July 6, 1669, and declares these to belong solely to this Congregation, at the same time reserving to the Papal Secretary of Briefs other concessions and repetitions of indulgences, privileges of altar, faculties of blessing and the like. The Syllabus of the faculties of the Congregation will be found appended to the above document.

II. The S. CONGREGATION OF UNIV. INQUISITION:

1. Points out the mode of action to be adopted by pastors who are requested to assist at marriages in which one of the contracting parties is a Catholic and the other an apostate from the faith, or a so-called freethinker, or a member of a condemned secret society.
2. Replies to a query as to whether the amputated limbs of baptized persons should be consigned to consecrated ground.
3. Interprets the expression "per modum potus" in reference to the law of fasting.
4. Restricts the episcopal faculty of dispensing from the obligation of fast and abstinence.

III. The S. CONGREGATION OF BISHOPS AND REGULARS admits the right of so-called *prescription* in criminal proceedings against clerics, and this not only when the judge takes action at the instance of a private accuser, but also when he acts on behalf of public morals or *ex officio*. Effect and limitation of this right.

IV. The S. CONGREGATION OF RITES :

1. States that the matter of properly providing for the safeguarding of Tabernacles in which the Blessed Sacrament is preserved belongs to the Ordinary of the Diocese.
2. Regulates the celebration of the Octave of *Corpus Christi* in the Archdiocese of Mexico.

V. The ROMAN VICARIATE states that the material inscribing of the names of the individual members belonging to each family in the P. Association of the Holy Family is not essential for the gaining of the usual indulgences attached to membership.

DE RECITATIONE OFFICII DIVINI.

CASUS MORALIS.

Mauritius, Regularis, quoad breviarii recitationem sequentia ex vita sua proponit perpendenda :

1. Die quodam matutinum et laudes diei propter urgentes occupationes non recitavi usque ad initium noctis ; tum vero invitatus ab amico anticipavi cum eo matutinum et laudes diei sequentis, intendens per hoc satisfacere obligationi hujus diei, matutinum et laudes vero hujus diei recitare volens postero die.

2. Aliquando potuissem matutinum anticipare, at hoc sciens et volens omisi, licet praeviderim, me die ipsa illud persolvendo ob urgentia negotia magni momenti parem non fore.

3. Accidit insuper, ut die quodam horam sextam bis recitaverim, quod mihi ratio sufficiens fuit, horam nonam omittendi.

4. Pluries in itinere propter socios infideles et haereticos horas mentaliter persolvi.

Quid ad singula ?

Resp. ad 1. Mauritius minime peccavit, matutinum et laudes diei sequentis ad satisfaciendum oneri hujus diei recitando, dummodo si excessus matutini hodierni fuerit notabilis, hic ab eo fuerit per partem ex matutino desumptam compensatus: recitatio enim cum socio sufficiens censetur causa pro hac inversione, alioquin venialiter tantum culpabili.[1] Die autem sequenti per se debuit matutinum et laudes officii diei recitare, licet hoc modo idem duobus diebus recitandum fuisset.[2] At hoc obligatio venialis tantum fuit, existente vero causa rationabili nulla.

Ad 2. Per se nullo modo peccavit Mauritius, quia anticipatio haec tempore fuisset facienda, quod facultativum quidem fuit respectu recitationis et adimplementi praecepti, minime vero obligatorium.

Ad 3. Male egit Mauritius: nam integram horam absque causa sufficienti omittere, grave peccatum est. Ex eo vero, quod bis horam sextam recitavit, hora nona non fuit recitata. Valet quidem adagium: Officium pro officio; minime vero illud: Horam pro hora.[3] Si hoc valeret, aliquis, qui iter facturus est et mentaliter sciret integram Primam, domi posset relinquere Breviarium et itinerando sexies aut octies repetere Primam. Quod vix aliquis dixerit.

Ad 4. Mauritium, Regularem, quem suppono pertinere ad Religionem, quae habet communicationem privilegiorum cum Mendicantibus, nolim condemnare, quia, praescindendo a causa excusante, quam in tali itinere vix non habuit, usus est privilegio, certe aliquando Fratribus Minoribus vivae vocis oraculo concesso, et probabiliter non revocato. Nam hoc privilegium ante revocationem per Bullam Pii V. fuit confirmatum et ideo non mansit amplius vivae vocis oraculum, ut potuerit cadere sub revocationem.[4]

J. P.

Ilchester, Md.

1 S. Alph. iv. n. 161.

2 S. Alph. iv. n. 161. qu. 5. S. R. C. 17 Junii 1673 (n. 2634).

3 Bucceroni, *Cas. consc.* ed. 2. n. 269 ad 2.

4 S. Alph. iv. 64, et de priv. n. 107; Salmant. tr. 16, de priv. cap. 3. n. 53.

"THREE RABBITS."

Qu. In one of the old cathedrals of Germany I have seen a window containing the design of three rabbits running in a circle (I enclose a rough sketch of it). I presume it must be symbolical, but I know of no other instance of it in mediæval churches, nor has any artist whom I have been able to consult explained the design to my satisfaction. Is there any authorized signification attached to the combination or is it merely an artistic freak, having its sole reason in some antique brain?

Resp. The symbol of the three hares as here represented stands for the mystery of the Blessed Trinity. Detzel, in his *Iconographie*, mentions the window of the Paderborn Cathedral, although he gives no explanation of the design, apart from the statement that it signifies the Holy Trinity.

The symbolism is based upon the known and reputed qualities of the hare as manifested in its outward senses. These qualities are vigilance (providence), swiftness of motion and healthy productiveness. The hare sleeps with open eyes, watches at night, is extremely sensitive to sound, for which its long and mobile ears serve as good conductors. Its swiftness of motion is proverbial and indicated by abnormally long hind-legs. Motion being indicative of life, and the circle being the symbol of perfection, circular motion denoted to the imaginative artist the perfect or eternal life of

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the Divine Persons. To this the vigilance or providence of the Three Divine Persons, symbolized by the triangular position of the single ears of the three hares, adds the outward manifestation of the eternal and living divine principle, in the care and conservation of the outer world. This notion is perfected by the prolific generation of the hare, which stands for the creative power of the Holy Trinity.

It must be remembered that these symbols, far from being intended as intricate and mystic designations of Catholic truths, did in reality appeal to the most ordinary mind of the simple people, who, without book lore, yet familiar with the things and qualities of things in nature, could without effort read the parables of these pictures and transfer the sensible qualities to the supernatural.

It may be added that popular mediæval tradition, inherited from the classic pagan age, held that the meat of the hare possessed certain ingredients which imparted richness and beauty to the complexion. This notion may have arisen from the fact that huntsmen who feed on the hare, being much in the open air, are, as a rule, healthy and ruddy. In any case, we have Pliny tell us that to eat rabbit for seven days (perhaps—the whole week) makes one beautiful, and Martial says to an ugly dame: "Edisti, nunquam, Gellia, tu leporem." The scriptural figure which represents Ezechiel as feeding upon the word of truth, and the reality of the Eucharistic Body as the food whence the Christian grows into the likeness of the divine beauty, suggest even here a sufficiently reasonable application of the symbolism.

The hare figures also in Christian symbolism, particularly upon tombstones, as an image of the fleetness of human life, the brief days of which succeed each other, driven on by earthly cares as if by hounds. The hare is born with perfectly developed eyesight, and sleeps, as has been said, with open eyes. Thus it becomes the image of vigilance, which, united to the proverbial timidity of the animal, may be taken to stand for the Christian who, whilst "he watches," at the same time "works out his salvation in fear and trembling."

THE LOCATION OF THE SACRISTY.

Qu. Is there any decree or rubric against having the priest's vestry on the Gospel side of the Church? I know it is usually on the Epistle side, but sometimes the position of Church and parish-house, etc., make it more convenient to have it on the Gospel side.

Resp. The general rule is "a sacristia e sinistra egrediendum, a dextera ad illam accedendum." (S. R. C. 12 Aug. 1854.) According to ecclesiastical usage the *left* side is the Epistle side, the *right* side is the Gospel side. The above decision supposes the sacristy to be behind the high altar, and leading into the sanctuary by two doors (one to the right and the other to the left of the altar), and only suggests the propriety of the position of the vestry. We do not know of any other liturgical or rubrical prescription in regard to the matter, and from the practice both in Italy and other Catholic countries of Europe, where the vestry is sometimes found on the Gospel side, we should suppose that convenience is a sufficient reason for permitting this change.

THE UNEQUAL SALARIES OF JUNIOR AND SENIOR ASSISTANTS.

(*Communicated.*)

In most of our dioceses for the first two or three years after he is ordained, the assistant rector's salary is $500, after that it is $600. I think that there can be no reasonable objection to this distinction, any more than there can be to the difference in the salaries of the senior assistants and the rectors. It makes a distinction between the assistant rectors which is honorable to the seniors; it may be actually a benefit to many young curates who, if they had a hundred dollars more, might spend it on the newest Encyclopedia or Atlas offered by a glib book-agent.

Excellent and honorable as this financial distinction may be for the seniors it has also a concomitant disadvantage for them, and also a little disadvantage for the rectors and even for the bishop.

As far as the work done by assistant rectors goes, that of the juniors is equal to that of the seniors, or, as the experience of most of us will testify, they usually do more of it, and very often they get the most unpleasant part of it. Hence, there is no reason why a rector should look for a senior when he can get a junior.

The priest just out of the Seminary is young and fresh and pliable, zealous and full of respect and obedience for his pastor; he goes on sick-calls at once, he says his Mass always on time; he attends to baptisms, pledges and all sorts of calls in season and out of season without grumbling; when he knows his pastor's peculiarities he is careful not to do anything that will displease him; he will break nearly all the Rubrics if ordered to do so; he will take all the corrections and orders that he receives meekly. Naturally the rector takes a paternal interest in him, he takes him out with him when visiting, etc. Hence, the rector, if he has his choice between a fledgling just from the Seminary and a veteran of ten years, will, as a rule, prefer the former, even without considering that he has to pay him a smaller salary.

This financial distinction is therefore an odious one for the seniors; it makes the junior, besides his other advantages, a hundred dollars more valuable to the rector and to the parish, and this is no slight matter in parishes where it requires a little effort to make ends meet, or where every hundred dollars off the debt is a great desideratum. In such places a senior assistant feels that he is not so well received as his younger brother. Hence, it seems to me that it would be better for the seniors that the financial distinction between assistants should be removed.

When rectors apply to the bishop for an assistant, it is generally a new man from the seminary they want; and when one rector gets two or three juniors and his neighbor gets two or three seniors in succession, rectors, who are given to noticing trifles, will sometimes attribute the distinction to partiality.

What then should be done? I think that it would be more advantageous to both bishops and rectors, and more just to the senior assistants and to the parishes that the one

hundred dollar difference in the salaries of the assistants should be given, not to a few favored parishes, but to the Clerical Relief Fund, to the seminary, or to some other charitable institution of the diocese. J. F. S.

FLOWERS AND CANDLES ON THE "MENSA" OF THE ALTAR.

Qu. Is there a decree forbidding the placing of flowers or candles on the table of the altar during Benediction of the Blessed Sacrament?

Resp. There is a decree (S. R. C., 22 Jan., 1701) which states that it is not permissible "vasa florum vel quid simile ante ostiolum (tabernaculi) retineri," but that such ornaments are to be placed "in humiliori et decentiori loco," that is to say on a stand which rests upon the predella. The Second Plenary Council in the chapter which treats of the devotion to the Blessed Sacrament (n. 266) likewise mentions this decree.

Some liturgists maintain that this decree applied only to the time during which the Holy Sacrifice is being celebrated. But there is no reason for such a restriction, all the more since the ordinary and prescribed width of the mensa of the altar hardly admits an arrangement of flowers between the tabernacle and the corporal upon which the host and chalice rest. The more evident reason for the prohibition is the reverence due to the altar as the immediate place of the most august Sacrifice, and as a shrine of the martyrs whose relics rest immediately below and in front of the tabernacle. It is noteworthy that the decree uses the words "ante ostiolum," which does not necessarily include the extremities of the *mensa* right and left, although it is hardly becoming to make any part of the altar the support of mere decorations.

JOBBING IN PIOUS NOTIONS.

Qu. Not long ago a Catholic servant from a city in one of our Eastern states sent me a leaflet with the accompanying *Prayer to S. Joseph*, to which was affixed the following legend: "Copy this prayer and give it to five persons; say it for a month and you are sure to obtain the graces you ask. . . . ."

What is to be thought of priests canvassing this sort of devotion which engenders, it seems to me, nothing but a false presumption, not to speak of the sentimentalism which it substitutes for a healthy piety, or the scandal which it may incidentally cause to non-Catholics to whom it must look very much like superstition.

Resp. We abstain from reprinting the prayer, which contains some pious twaddle of which the following phrase is a sample: "Gently impress a kiss upon His (our Lord's) forehead; ask Him to give it back to me at my last sigh!" As for being *sure* to obtain the graces asked, we have simply our Lord's word that if we ask in faith nothing wavering, we shall obtain. The conditions added in the above case are mere claptrap, although they may induce simple people to a certain extent to persevere in prayer. Those who hawk about such prayer-leaflets are either lacking in good sense or they belong to the category which Brookes mentions in his "Epilogue:—"

> 'Twixt nations and parties and state politicians,
> Prim shop-keepers, jobbers, smooth lawyers, physicians,
> Of worth and of wisdom the trial and test
> Is,—mark ye, my friends!—who shall humbug the best.

THE MISSIONARY OATH OF PRIESTS IN THE UNITED STATES.

(*Communicated.*)

I cannot subscribe to a statement made by the canonist who writes in the June number of the REVIEW (page 642), to the effect that "a priest who leaves the diocese and province for which he took the oath, and who is accepted by any bishop in another province where the same oath is administered at ordination, is *ipso facto* bound by the oath which he originally took in another province." The oath which binds a priest for the one diocese or province, in which he takes it, cannot be said to be transferred *ipso facto* by his acquiring missionary jurisdiction in another province. The terms of the oath limit its binding force to a given territory, which in the first instance applies to the diocese, and, then by a specially authorized interpretation, to the province within which that diocese is placed. To extend

the binding force beyond these limits appears to involve a contradiction.

Nor can it be argued that the assumed transfer of the obligation *ipso facto* is confirmed by the decision of the S. C. de Propaganda Fide (21 June, 1895), since the oath there spoken of refers to the so-called *Ritus sinenses*[1] and the *Ritus malabarici*.[2] The corresponding *formula juramenti* may be found in the Const. *Ex quo* § 27, and in the Const. *Omnium sollicitudinum* § 17; and that for the missionaries in India is found in the *Collectanea S. C. de Prop. Fide*, pag. 714 seq. These formulas differ from the one in question and are more general in the extent of their binding force.

Finally, exception may be taken to the implication that a priest who receives jurisdiction in any of our dioceses *tacite* also accepts the obligation of the missionary oath even when he has not expressly taken the oath. As a matter of fact it may be admitted that ordinarily the *titulus missionis* implies the attachment of the oath; but *de jure* this must be considered an exceptional condition of things. We have not in this country what is called in canonical language *Benefices;* hence it is desirable that the *titulus* under which a priest receives jurisdiction should be a *titulus realis*, like the *titulus patrimonii* or *pensionis*, and not merely a vague *titulus missionis.* This is plainly the construction of the Plenary Council of Baltimore (pag. 204. Cf. nn. 6 and 14). If this is observed, then the demand of the oath ceases under the given circumstances, or becomes the exception. Thus a priest ordained, for instance, under the *titulus patrimonii* does not take the oath, but on entering a diocese merely makes a *promissio obedientiae et reverentiae* to the Ordinary.

"THE EDUCATIONAL CONFERENCE OF SEMINARY FACULTIES."

A representative body of seminary presidents of the United States met by invitation at St. Joseph's Seminary, New

1 In the Const. Benedict. *Ex quo*, 5 Id., Jul., 1842. Cf. Bullar. Bened. XIV. Prati 1845, Tom., I. p. 215.

2 In the Const. Benedict. *Omnium sollicitudinum*, Prid. Id. Sept. 1744. Cf. Bullar. cit. p. 421.

York, on May 25th last, to consider seminary education, and its relation to the higher training of the clergy at the Universities. The proceedings were presided over by the Right Rev. Monsignor Conaty, Rector of the Catholic University of America. The Very Rev. W. L. O'Hara acted as secretary of the conference, at which the following representatives were present: The Very Rev. A. L. Magnien, S.S., D.D., Baltimore, St. Mary's Seminary; the Very Rev. John B. Hogan, S.S., D.D., Boston, St. John's Seminary; the Very Rev. J. Sullivan, C.M., Brooklyn, St. John's Seminary; the Very Rev. J. B. Murray, D.D., Cincinnati, Mt. St. Mary's Seminary of the West; the Very Rev. W. L. O'Hara, D.D., Emmittsburg, Md., Mt. St. Mary's; the Very Rev. Edward R. Dyer, S.S., D.D., New York, St. Joseph's Seminary; the Very Rev. Patrick McHale, C.M., Niagara University; the Very Rev. P. J. Garvey, D.D., Philadelphia, St. Charles' Seminary; the Very Rev. A. J. B. Vuibert, S.S., D.D., San Francisco, and the Very Rev. J. J. Synnott, D.D., Seton Hall, New Jersey.

It was voted to form a permanent organization, to be known as "The Educational Conference of Seminary Faculties." A standing committee, consisting of the Very Revv. A. L. Magnien, P. J. Garvey, P. McHale and J. B. Murray, was appointed to take charge of the work of the next conference, and to invite all seminary faculties to attend and become members. The next meeting is to be held at St. Charles' Seminary, Overbrook (Philadelphia), on September 1, 1899.

ECCLESIASTICAL BURIAL OF MEMBERS OF THE "ODD FELLOWS" SOCIETY.

The Right Rev. Medard Emard, Bishop of Valleyfield, some time ago asked the Cardinal Prefect Ledochowski whether a member of the "Odd Fellows" who had died without any sign of repentance, might receive the Sacrament of Extreme Unction and Catholic burial, inasmuch as he had been a nominal Catholic. The answer was that

notorious members of secret societies condemned by the Church may not receive the Sacraments or Christian burial, unless they have formally retracted and received absolution: where a formal retractation was prevented by unforeseen death, the previous disposition of the person, showing in some manner regret or devotion, would permit us to give him the benefit of the doubt, and allow Christian burial, but not in the solemn manner which is customary in the Church.

ROMAE, d. 10 Maii, 1898.

R. P. D. JOSEPHO MEDARDO EMARD,
Episcopo Campivallensi.

Illme ac Rme Domine,

In litteris dei 4 elapsi mensis Aprilis datis, Amplitudo Tua, exponens virum quemdam Secretae *Odd Fellows* Societati adscriptum obiisse, quin ullum poenitentiae signum prius dederit; quaerit:

1. Utrum in similibus casibus liceat administrare Sacramentum Extremae Unctionis, et caeremonias publicas peragere uti cum aliis Catholicis?

2. Quid de sepultura ecclesiastica tum quoad caeremonias in Ecclesia, tum quoad locum in Caemeterio?

Porro cum Societas anglice dicta *Odd Fellows* sit ex damnatis ab Apostolica Sede, cum iis qui illi sunt adscripti eadem tenenda est regula, quae pro aliis addictis sectis ab Apostolica Sede damnatis. Videlicet, Societatibus istiusmodi adscriptis, si sint notorii, neque sacramenta, neque exequias, neque ecclesiasticam sepulturam concedi posse, nisi debita retractatione emissa, per absolutionem Deo et Ecclesiae fuerint reconciliati. Si quando vero iidem morte praeventi retractationem rite emittere non potuerint, dederint nihilominus ante mortem signa poenitentiae et devotionis, tunc poterit eis concedi sepultura ecclesiastica, vitatis tamen ecclesiasticis pompis et solemnitatibus exequiarum.

Interim vero Deum precor ut Te diu sospitem servet.

A. T. Addictissimus Servus,
M. *Card.* LEDOCHOWSKI, *Pref.*
A. *Archiep.* LARISSEN., *Secret.*

APPROBATION OF CANDIDATES FOR IRREMOVABLE RECTORSHIPS.

Qu. If all the examiners of the candidates for an irremovable rectorship agree that one of those who successfully pass as *idonei* is far superior to the rest, not only in mental calibre but in administrative ability—is not the Bishop bound in justice to appoint such a one to the place? It seems to me that, unless this is the case, the examination of and voting as to the fitness of the candidates lose all real importance, and might be left instead to the discretion of the Bishop. Have the *examinatores synodales* no rights as the result of their official duties?

Resp. The object of the synodal examinations for irremovable rectorships is to ascertain the fitness in general of the applicants for such a position. But the appointment to the position is quite a distinct feature from the examination, and belongs to the administrative head of diocesan affairs. It is very true that ordinarily the best candidate is the one whom the Bishop should appoint. But the best candidate is *not always* the best man for a certain position, even if the examinatores adjudge him so. One important element of his aptitude which the examiners cannot determine as accurately as the Bishop lies in the fact of the relation which the candidate must assume in the new position toward his Bishop. It is essential that there should be a compatibility of temperament, a mutual good feeling, etc. Hence, whilst ordinarily the Bishop may be supposed to accept the judgment of the examiners as the most practical evidence of the fitness of a candidate for a certain position, there may be circumstances which advise him to differ from them, and that in all prudence and justice to his flock as to himself. It cannot be said that the judgment of the examiners is useless, for it furnishes in all ordinary cases that knowledge to the Bishop which an executive requires to make up his own judgment as to the worth of a candidate. This is in effect the meaning of a decision given by the S. Congregation of the Council (3 Mart. 1877, *Collect.* n. 75), which expressly states: "*Episcopum non teneri (in electione parochorum) eligere tamquam digniorem quem examinatores majori suffragiorum numero approbarunt.*"

OBLIGATION OF THE DIOCESAN CLERGY TO ATTEND THE SPIRITUAL RETREAT.

Qu. Is a priest obliged to assign a reason to the Bishop for absenting himself from the regular spiritual retreat of the diocesan clergy? Some of us hold that, as a matter of conscience and devotion which concerns the personal perfection of a priest, he is free to make or delay his retreat, or to choose the time and place as best suits his own needs and conveniences. Would you answer this question in the REVIEW if possible before September?

P. S.—Could a bishop suspend a priest who, without giving a reason, absents himself from the retreat?

Resp. As a matter of ecclesiastical discipline the Ordinary has the right to prescribe periodical attendance at certain spiritual exercises which not only tend toward personal reformation, but foster uniformity of sentiment and action in the pastoral ministry. As to the frequency and method of attendance at spiritual retreats much must be left to the discretion of those who are responsible for the spiritual welfare of the diocesan flock. A bishop could hardly in justice suspend a priest for absenting himself from the exercises, even if he gives no reason. There is, however, on record a reply of the S. Congregation to a question similar to the above, which shows that the bishop may resort to penal measures where a priest, under certain circumstances, fails to comply with the episcopal injunction.

S. C. Concilii, 29 Sept. 1878. 1. Potestne Episcopus N. auctoritate Ordinaria supradictam (de Exercitiis Spiritualibus) praescriptionem universo clero suae dioecesis imponere quatuor annorum spatio adimplendam, cum sacerdotes omnes et singuli nulli omnino expensae subjiciantur?

2. Posita responsione affirmante, potestne Episcopus sacerdotes eos qui absque legitima causa exercitationibus spiritualibus, de quibus supra, interesse detrectant, aliqua modica poena mulctare.

R. Ad. 1. *Affirmative.*

Ad. 2. *Affirmative,* praevia tamen paternae admonitione.

BOOK REVIEW.

MY LIFE IN TWO HEMISPHERES. By Sir Charles Gavan Duffy. Two volumes, 8vo. Pp. 335 and 395. New York: The Macmillan Co. 1898.

The life of Sir Gavan Duffy must be taken as one of the most important biographies of the present day. It is of particular interest to Catholics, for two reasons: first, because it shows us a man who, amid varying success and under manifold temptations, could never be charged with having bartered for human ends his Catholic principles; secondly—and this may seem a paradox—because, though often defeated, when at length he had attained success, he deliberately laid down the arms by which he had secured it, with the confession that the one element which made him weary of the struggle was the unreasonable prejudice against his Catholic faith, on the part of men otherwise broad-minded and equitable. Beyond this feature of the work there is in it also the element which fascinates the reader of history—the vivid portrayal of the men whose ability and energy have shaped the course of events of the last fifty years and more, in their political, social and domestic relations.

The long series of public events which our author sketches, and in which he took prominent part, gives a tableau of extraordinary variety which necessarily interests not only the historian, but the literary man, men alike of Church and State, and, not the least, the patriot. In the company of Gavan Duffy we meet such diversities of disposition and gifts as are represented by O'Connell and Thackeray, Dr. Newman and Charles Kingsley, Clarence Mangan and Stuart Mill, "Father Prout" and Father Mathew, Archbishop McHale and Dr. Manning, Thomas Moore and Carlyle, Teeling and Disraeli, and a host of other remarkable men with whom our author came into personal relations, or corresponded by letter. His description of some of these men and the impressions they made on him, as he met them for the first time, are exceedingly well drawn and quite original.

The career of Gavan Duffy is, at least in its general outlines, known to the majority of our readers. Born at Monaghan, in Ulster, Ireland, on Good Friday, 1816, he developed at an early age

a taste for literary work, which accident, at first, and later on an ardent patriotism turned into the journalistic field. After having studied law he started the *Nation*, the organ of the Young Ireland party, which naturally involved him in political difficulties but at the same time brought out his qualities as a leader and representative of the people whose principles and rights he had undertaken to defend. Gavan Duffy was repeatedly tried for treason and felony and though the odds were against him he always appeared to carry victory, even when convicted. In a letter to the Earl of Clarendon, which is a masterpiece of forensic writing, he sums up the manner in which he escaped the four consecutive Commissions appointed to try him. We can give only the beginning of this interesting document, as a specimen of its contents and tone:

"There are twelve judges in Ireland, my Lord, and I have stood before ten of them in succession to answer your indictments. There are but six Commissions of Oyer and Terminer in a year, and I was carried before five of them at your instance. One bill of indictment on one charge is the ordinary practice of criminal law; I answered five bills of indictment exhibiting the same charge, each in a new and aggravated form. It is hard, I think, that I must hold up my right hand at the public bar again to defend myself for the new offence of having defeated you. It is not magnanimous, my Lord, when I escaped your public prosecutors, to set your hired slanderers upon me. . . How did Gavan Duffy escape conviction? In your dispatch to Lord Shrewsbury you charged it on 'the perjury of one of my jurors.' Enthusiastic young barristers attributed it (and with good reason indeed) to the matchless skill and eloquence of my counsel. Good, easy men, content with the surface of things, assured each other in railway carriages and over dinner tables that the Whigs, tired with pursuing me, had given me a fair jury at last. But you and I, my Lord, know that it is to *you*, above all men, I owe my deliverance. I was honored with your personal hatred; it became a passion with you to convict me; but your blind fury defeated its own purpose. . ."

In his relations with O'Connell, Gavan Duffy was not always happy. The two men differed radically in their view of the policy to be pursued in attaining practically the same end. When O'Connell had ceased to struggle, the *Nation* which had been suppressed for a time, revived, and with it the hopes of the Young Ireland party. In 1852, Gavan Duffy carried the election for the borough of New Ross. Hardly three years later we find him resign his seat in Parliament in utter despair of his ever attaining the end he had proposed to himself. "It may be thought," he said in his farewell address, "that I despair too soon of the present time. If there be any who honestly think so, let them try to do better, and may God

prosper them. For me, I have tried. For seven years I have kept the green flag flying alone, or with but a handful of friends; for twice seven years I have thought, written, and acted to one sole end. . . I have spent and been spent cheerfully, in fortune, health, peace, the duties of home and the rights of my children ; often with less aid than opposition from those who professed the same opinions, always in exhausting personal conflict with a hired Press. . . It may be the result is small, and I am an unprofitable servant, but I have done my best."

Opportunity offered itself and he emigrated in 1856 to Australia. Here, after resuming the practice of law for a time he entered again the domain of politics, and soon made decided headway by becoming successively Cabinet Minister of Public Works, Public Lands and in 1871 Prime Minister, on which occasion the London *Spectator* formulated the following estimate of our author's character: "If anybody wishes to know what the Empire loses by English inability to conciliate Irish affection, let him read the speech addressed by Mr. Gavan Duffy, the new Premier of Victoria, to his constituents. It contains the programme of the new government he has formed in Melbourne, and we have not for years read a political manifesto so full of character and power. Mr. Duffy is an Irishman, a Catholic and a rebel, a typical man of the class which we English say can neither govern nor be governed ; but he speaks like the man for whom the Tories are sighing, the born administrator, utterly free of flummery and buncombe, clear as to his end, clearer still as to his means, ready to compromise anything except principle, but giving even to compromise an expression of original force." But his designs though partially carried into effect were not allowed to ripen, through the opposition of which we have spoken in the beginning. He remained in the public service for a time and was subsequently chosen Speaker of the House. When he finally retired from public life in Australia he assured his friends and colleagues that he should probably have finished his life on the scene which had occupied so large a section of it, but he "loathed the task of answering again and again the insensate inventions of religious bigotry." "It was a favorite theory with Orangemen and Covenanters that I could not resist the tendency to sacrifice my public duties to some inscrutable interest of the Pope, and though no one had ever produced a single fact to support the hypothesis, and though I exorcised the evil spirit wherever it appeared, yet it seemed to me a pitiful waste of life even to conquer in such en-

counters. I determined that my public career would end here." This was eighteen years ago. Sir Gavan, after returning to the Old World, still found strong impulses and power to work within him. What he had desired was—

> Silence, leisure and a mind released
> From anxious thoughts how wealth could be increased,
> How to secure in some propitious hour
> The point of interest or the post of power—

and though he gained in a measure this release, his hours were not idly spent. To his present biography there will be, we trust, some day the sequel which the author promises, covering the last decades of a most interesting life.

DE EXEMPLARISMO DIVINO, SEU DOCTRINA DE TRINO ORDINE EXEMPLARI ET DE TRINO ORDINE EXEMPLATO, Auctore Ern. Dubois, C. SS. R. Pp. 380. Romae typis Soc. S. Joannis Ev. Desclée, Lefevre et Soc. 1898.

The *Summa Theologiae* of St. Thomas was the encyclopedic science of the middle ages—encyclopedic not in the sense the term has taken on since the last century, but in its literal meaning as a circular order of science, of universal coördinated knowledge circling round a single centre, whose radiating focal light illumines it all. The centre in the Thomistic "wisdom" is the Triune Deity, who is at once in the perfect simplicity of His Nature and in the triplicity of His Personality, the efficient, archetypal, and final cause of all other reality. From that centre all creatures radiate, bearing with them either the image or the trace of their origin. To it they all return, reflected by the Incarnation—the perfect blending of the created with the uncreated light. Dante has pictured in his glowing verse the central thought of the *Summa* :

> That which dies not,
> And that which can die, are but each the beam
> Of that idea, which our Sovereign Sire
> Engendereth, loving ; for that lively light
> Which passeth from His splendor, not disjoin'd
> From Him, nor from His love triune, with them,
> Doth through His bounty congregate itself,
> Mirror'd as 'twere in new existences,
> Itself unutterable, and ever one. Par. xiii, 51.

It was the faith-enlightened genius of the middle ages alone that could take hold of a synthesis so infinite in its range yet so simple in its content, and to it subordinate in perfectly systematic relations the vast analytical detail of fact and inference and principle embodied in the severe *Summa*, and in the sublime imagery of the *Divina Comedia*. Since those times, however, the encyclopedic teaching of the Angelic Doctor has spread out into ever widening circles, in the evolution of scholastic, positive and apologetical theology. Moral theology, as a distinct circle, has been developed; philosophy has added or at least clarified sphere after sphere of truth, especially in the regions of noetics, cosmology, psychology and ethics. But beyond all, and well nigh beyond all measurement, has been the evolution of the physical and biological sciences, alike on their descriptive, theoretical and practical sides.

Who that loveth the revealed things of God, and the deeper things of man, and the marvellous things of universal nature, that has not felt the desire for some coördinated view of them all? One wearies of picking one's way up the rugged path of knowledge if there be no cheering hope of turning round, even before the summit is reached, to gain a panoramic view of the outreaching plains and the clustering hills beyond which one has climbed. Analysis can never satisfy the mind whose inmost striving is ever towards oneness of conception:

> "To see in one volume clasp'd of love whate'er
> The universe unfolds; all properties
> Of substance and of accident, behold
> Compounded, yet one individual light
> The whole."

May we hope for some Aquinas of the nineteenth age, or has the circle of human knowledge widened now too far for any human mind to grasp and unify it into another *Summa?* It seems so much like a dream born of the delusive phantoms of hope, that we almost fear to write it—that the master mind has risen in our day and the promise of the looked for synthesis is evident in the volume here at hand. We say promise, for the truly royal octavo—kingly in content, form, method and dress—is merely the *summula summae*, a digest of a large work, "amplioris operis," on which the author has spent almost a quarter of a century of labor, and which he has now ready for the press. The digest, however is so well made and shows such unmistakable signs of the author's endowments for the

task, that we have fullest confidence, that the four large volumes wherein the expansion of the present work is to be presented will justify the expectation of a modern *Summa*. To substantiate this assertion we should have to write a *Summula summulae*, and for this we have no space, nor time, nor the hope of the reader's attention. It must suffice to indicate the framework, trusting that the student will go to the volume itself for the needed details.

And first it should be noted that the author, unlike the artificer of the medieval *Summa*, does not aim at *eo modo tradere secundum quod congruit ad eruditionem incipientium*, but supposing his readers already acquainted with the general matter of theology, philosophy, and the disciplines ordinarily preparatory hereto, he would take them with him in a higher flight, that they may gaze in perspective on the salient truths of all science, divine and human, natural and supernatural; of all the arts too, and virtues, private and social; as they lie eminently in the divine essence and personalities, and as they are thence reflected in the created orders, and re-reflected in the Incarnation and the economy of Redemption; for it is by such truth alone

> "Enlighten'd, beyond which no truth may roam,
> Our mind can satisfy her thirst to know;
> Therein she resteth."

An ambitious flight surely and a hazardous, yet

> "It is nature which from height to height
> On to the summit prompts us,"

and revelation and grace and the infused virtues come to strengthen and bear up the wings of reason.

From this zenith point the mind, instructed from below and illumined from above, discerns the triple order pervading the universe of reality. There is first the triune order in God, the archetypical cause of all else—an order manifested in the divine attributes, Persons and causality. Then there is a triple order apparent in creatures, rising in the scale of perfection from nature through grace to unending glory. The triple order of nature shows itself in the physical, intellectual and moral orders: in the intellectual order, in the domain of the speculative and practical sciences, in letters and in the arts: in the moral order, private and social. The triple order of grace is seen in the soul of the just man and of the sinner, in the outpouring of graces *gratis datae*, in the elevation of matter

to the supernatural effects of the sacraments and sacramentals, as well as in the action of grace on the angelic nature. A triple order is discerned in the light of glory, in the glorification of the blessed spirits, the glorification of the just, and in the glorification of the world after the final judgment. A triple order is evident lastly, in the union of the *ordo exemplaris* with the *ordo exemplatus* in the Incarnation, as well as in the *ordo exemplatus* of the Church militant in her patriarchal, Mosaic and Christian stages, and in the hierarchy of the Church triumphant in heaven.

We may sum up these various partitions in the hierarchy of Being, and at the same time indicate in his own words the author's standpoint and range : Omnia, ait, ad divinam *Trinitatem*, sicut ad supremam Causam *efficientem*, *exemplarem* et *finalem* ordinare conati sumus. Quocirca Deum unitrinum, infinite perfectum, lectoribus exhibemus et *speculative* et *practice* : speculative quidem ut summum mundi Artificem, seipsum variis modis ab aeterno conceptis in trina singularum universarumque rerum ordinatione *imitantem*, secundum *naturae*, *gratiae* et *gloriae* perfectionem ; practice autem ut nobis per *Jesu Christi gratiam*, ad ipsius *exemplar* in trino ordine omnis perfectionis *imitandum*, in *scientiis* nempe, *artibus*, et *virtutibus* sive *naturalibus*, sive *supernaturalibus*. Unde singulos homines divinis hisce verbis exhortamur : *Inspice et fac secundum Exemplar, quod tibi in mente monstratum est.* (Exod. xxv., 40.)

The synthetical science of this triune order within God and outside of Him—the order manifest in the principle, the principiant and the final term—the author calls *Exemplarismus*, the science of the symbolism of the Trinity in the Creator and in creation.

To the student familiar with scholastic theology and philosophy, the terms italicized in the foregoing passage will suggest large departments of those sciences, and the innumerable relations—speculative and practical, natural and supernatural, private and social, temporal and eternal—of fundamental truths. And all these departments and relations the author has undertaken to correlate and subordinate under his encyclopedic synthesis. The reader might justly be skeptical as to the capacity of the human mind for so vast an undertaking, if each of the indicated orders of knowledge was to be wrought out in detail. The author aims at no such Quixotic enterprise. His purpose is rather to present a supreme philosophy, in which the *higher truths* of the hierarchy of all the sciences are arranged and unified.

Père Dubois claims, of course, no originality for the symbolic conception in which he has synthesized *rerum humanarum ac divinarum causarumque quibus hae res continetur scientia*—a philosophy indeed in the truest, highest, broadest sense. Founded in the analysis of things by human reason, it is again and again indicated in the Sacred Scriptures, especially in the Sapiential books. The author points to traces more or less distinct of a kindred notion amongst the ancient Indians, Chinese, Egyptians, Persians and in the teachings of Pythagoras, Plato, Aristotle and Cicero. He shows its development in the writings of the fathers and the medieval doctors, especially SS. Thomas and Bonaventure and in the works of modern philosophers, especially of the neo-scholastics.

The present volume, as was said above, is only a compendium of the larger work which Père Dubois is about to publish. The compendium, however, of over three hundred and twenty compact pages, is sufficiently ample to give a very fair insight into the author's matter and method, and to prove that his mind is saturated through and through with the whole content and technique of the many departments of knowledge speculative and practical which he has concentrated into an encyclopedic science. But to furnish still further indication of the trend of the *magnum opus*, he devotes some forty odd pages to a tabular outline of each of the forthcoming volumes. Beyond this he appends an explanation of four charts which accompany the present work. Each chart answers to a volume of the larger work, and presents to the eye and the imagination by a system of triangles and concentring circles, pictured in various colors and variously lettered and numbered, the detailed truths of the corresponding subject matter, in their different correlations, and in their ultimate subordination to the highest principle controlling it all. In surveying these beautiful figures one is at a loss which most to admire, the vast synthetic range of their inventor, or his singular power of analysis, precision of statement, distinctness and rigidity of method ; or his striking ingenuity in the highly graphic exposition of matters in themselves so profound and abstruse. The student who masters the main body of the work, will find these figures most useful for fixing indelibly in his imagination and memory the salient truths in all their manifold relationships.

It is, of course, very easy to make objections against the radical conception and purpose of a work such as this. To many that conception may appear fanciful, and at all events contracting in its influence on the mind. It may be regarded as impossible of attain-

ment; or as insufficiently detailed for utilization; as not progressive, but retrogressive; as arbitrarily contorting the sciences and arts to medieval moulds and methods, etc., etc. All such and many more difficulties have not escaped the author, as is patent from the two score of arguments militating against his view-point and system, here cogently set forth and answered. There seems nothing for his position that he has not adopted, nothing contrary to it that he has not foreseen and combatted.

Let us hope that his work will meet with the reception and appreciation it so richly deserves, that the larger monument he is completing may soon be unveiled in the temple of wisdom, and that the truth he has wrought out may attain its object. Three ubiquitous and ever deepening disorders in modern society have grown out of recent exaggerated liberalism—*intellectual* anarchy, the rebellion against the divine order of truth, revealed as well as the naturally supersensible; *moral* anarchy, license of the will claiming independence of any law beyond expediency; *social* anarchy, widespread rebellion against authority, paternal, civil and ecclesiastical. "*Jamvero quaenam doctrina completae hiuc rerum perturbationi efficacius mederi potest quam synthesis universalis, hominis intellectum ac voluntatem hierarchice ad Deum reducens, sicut ad primum totius ordinis intellectualis et moralis principium?*" (p. 1.) To expound this doctrine, to establish this synthesis, to coöperate with Leo XIII. in the revival of the Thomistic wisdom by recasting and completing a modern *Summa*—this has been the author's single aim and effort. Hence "*scripta ejus non sunt polemica; lectoribus enim ostendunt ordinem universum, cujus comtemplatio animos non dividit, sed cum Deo et inter se conjungit*" (ii.). Hence, too, in controverted questions, "*ad instar S. Alphonsi, neutrae disputantium parti exclusive adhaeret, sed, mente elevatur supra opiniones extreme oppositas, et rem integram juxta supremam Causam judicans, totam veritatem in medio harmonico contrariasque sententias conciliante quaerit*" (ib.).

In conclusion we might remark that the author's opinion concerning the *species intelligibilis* appears to us unwarranted. He says: species istae (which the *intellectus agens* abstracts from the *phantasmata*) a *Deo imprimuntur in mentem possibilem*, et vitaliter ab ea exprimuntur (p. 12). If the divine *concurrence* suffices for the abstractive and expressive functions of the intellect, there hardly seem sufficient grounds for maintaining that God physically impresses the *species intelligibilis*. He who gave and sustains the

former processes in the intellect itself, has He not likewise given the intellect the latter or *impressive* activity? Perhaps, however, we misapprehend the author's teaching.

F. P. S.

THEOLOGIA FUNDAMENTALIS, auctore Ign. Ottiger, S.J. Tom. I. De Revelatione supernat. Herder: Friburgi (St. Louis, Mo.). 1897. Pp. xxiv. 928. Pr. $4.00.

DE RELIGIONE REVELATA Lib. V. (Pp. 686). **DE CHRISTI ECCLESIA.** Lib. VI. (Pp. 691). Auctore Gul. Wilmers, S.J. Pustet: Ratisbonae (New York and Cincinnati). 1897. Pr. $2.50 each.

DE L'APOLOGETIQUE "TRADITIONELLE" ET DE L'APOLOGETIQUE "MODERNE" par X. M. Le BACHELET, S.J. Paris: Lethielleux. 1897. Pp. 157. Pr. 1½ francs.

The first two of these works have suggested and the third has been made the basis of the paper on the "Old Apologetic" elsewhere in this number of the REVIEW. Fr. Ottiger's *Fundamental Theology* is a typical illustration of the traditional method. In the seventh section of his introduction he rigidly lays down the lines of that method. "Our intention," he says, "is to refute the adversaries of the Christian Catholic religion, and, if it be possible, to lead them to the Catholic faith; that is, we purpose to set forth the doctrine as to the divine origin and authority of the Christian revelation and the Roman Catholic Church, with such solidity that any deist or heretic, who with a sincere love of truth and an attentive mind shall follow the argument, must be logically convinced of his obligation to accept that religion." Hence the necessity of starting from facts and statements admitted by his adversaries. But where is this commonly admitted starting point. *Doctrinas, porro quas ab initio hujus disciplinae tanquam utriusque admissas statuere necesse est, jure dicimus esse omnes sanae et integrae philosophiae tum theoreticae tum practicae.* Here we have the initial limitations the author has set to himself, and which at

once differentiate his work in the theological, as distinguished from the purely philosophical, category. In marking this limit he is not determined solely by the technical boundaries of scientific classification, but by the fact that were he to enter upon the philosophical presuppositions of his study he should be at a loss more as to what to leave out than as to what to put in; and be committed to develop practically an entire course of philosophy. This point of view emphasizes the logical necessity of the two main divisions of apologetics, viz., the scientifico-philosophical and the strictly theological. The author's scope confines him here to the latter. The work has therefore primary interest for Catholic students, as furnishing them with the immediate systematized bases of supernatural religion, and with answers to the objections raised by the adversaries whom the author has in mind, the deist and the heterodox. Confining himself therefore to the groundwork of theology, he likewise retrenches questions regarding the authenticity, veracity and integrity of the Sacred Scriptures, as also certain others touching upon our Lord's personality and dual nature, which are expounded in special dogmatics. The entire work is to be developed in three volumes. The present volume embraces the first part—viz., on Supernatural Revelation. Two sections, one on the theory, the other on the fact or existence of revelation divide this large subject. In the former are set forth the idea and possibility (C. i.), utility and necessity (C. ii.), knowability (prophecies and miracles, C. iv.), the inquiry for and acceptance of revelation (C. v.). The latter section treats of the primitive (C. i.), the Mosaic (C. ii.), and the Christian revelation (C. iii.). The concluding chapter covering some three hundred close pages, exhibits a very profound analysis of the arguments for the existence of the Christian revelation, based on its internal and external criteria, and for its necessity as the one universal religion. With the presentation of the demonstration of the divinity and binding force of Christianity, the present volume terminates. The second will take up the proof of the doctrine that the divine form of Christianity is concreted, so to speak, in the Roman Catholic Church.

The second work at hand, by the veteran theologian, Fr. Wilmers —who, after passing the fourth-score milestone of his earthly sojourning, sits down to summarize the results of his experience and study in subjects apologetical—is built up from foundations laid deeper down in the soil of moral philosophy. He opens his first volume with an investigation into the essence of subjective religion,

as a habit or perfection of the human intellect and will, and as a system of objective truths and duties. He proceeds to show the absolute necessity of religion in the individual and in society; then its distinction into natural and supernatural (C. i.). This leads to the concept of revelation and to the usual questions relating to its possibility, utility, necessity, etc., (C. ii.); and thence to the ways in which revealed religion is presented and demonstrated—by miracles namely and prophecy.

The second book treats of the divine preparations in the ancient world for the Christian revelation; the third, of the truth of the Christian revelation as shown by its divine institution by the Incarnate Word; the fourth, of the apostolic and post-apostolic spread of Christianity as evidence to its truth; the fifth, and last in the first volume, of the integrity and motives of credibility of the Christian religion as living and energizing within the Catholic Church.

The whole of the second volume is devoted to the theology of the Church. As with its predecessor its rational foundations are laid in ethics—in the nature and structure of society in general. The divine institution and constitution of the Church come first in order (L. i.). The primacy of St. Peter and his successors, the episcopacy, the magisterial function of the Church, the notes or marks of the Church, union with the Church—to each of these large themes a special "book" is devoted.

Looking over these two substantial additions to the literature of theology, one notices that they cover pretty much the same ground, the stately volume by Fr. Ottiger developing somewhat more fully subjects treated by Fr. Wilmers in the first large division of his work, whilst the latter introduces details, especially in the introduction, omitted by the former. To one who takes not a very broad view of the factors that enter into and of the ultimate importance of theological development, the advantage derivable from multiplication of works of this kind cannot be supposed to be apparent. And even when one has extended his range of vision so as to embrace the bearings of the many recent additions to scholastic theology, one cannot but feel that the field is being ploughed over and over again, and, though crop after crop of wholesome grain is being garnered, vast outlying fields of truth, teeming with promise of fruitfulness, are being left untilled, and, what is worse, abandoned to the poisonous growths of error. Yet all the while the children of the Church are looking to their leaders, and even many outside her enclosure are standing open-eared, ready for light and guidance on

subjects of a living interest, subjects that touch and pervade the continuous consciousness of men, individual and collective. When one looks over the neglected or but slightly explored domains of science and of history in which Catholic principles can alone afford safe guidance, one cannot but feel some regret that the band of explorers within the Church best endowed and equipped, should be so largely occupied in redescribing again and again regions with which the world, Catholic and non-Catholic, are either familiar, or at least have already a goodly supply of maps and charts and compasses wherewith to ensure fair acquaintance and safe direction. These things should, indeed, be done, but those should not be left undone. True. But we fear things are done that might safely wait till sorely needed things hitherto left undone be supplied. There is such a lavish expenditure of power in producing what is not demanded that not enough is left to furnish the necessaries.

All this is said with no intention of disparaging the works here under review. These are truly masterly productions, deserving of highest commendation. Our reflection is meant to be general and to bear simply on the preponderating enlargement of one *department* of Catholic science at a time when there is such urgency for development in other directions.

The booklet by Père Le Bachelet on apologetical methods old and new, is one of those complete syntheses that gather together the main facts and views of a subject and arrange them all with such order and symmetry that the entire matter and its bearings stand out before the reader in perfect clarity and distinctness. The author disposes his subject under four divisions. First, he shows what is meant by "traditional," what by "modern" apologetics; secondly, he presents the titles upon which the former rests its claims to be and live; thirdly, he tells how the "modern" apologetic is not only not opposed to but is a most important and even necessary adjunct to the older method; indeed that it is rather simply a development and adjustment of one or other of the organic parts of the latter. The fourth and last part of the essay discusses the "method of immanence" advocated by M. Blondel, and proves that with proper distinctions it is a useful auxiliary for the Christian defense, though without those distinctions it is inadmissible and can only work disorder and defeat.

The author writes with that calmness and confidence which can come only from a complete mastery of the controversies at issue, with that conservative temper which is reasonably solicitous for tra-

ditional doctrine, yet with that broad sympathy which is keenly alive to whatever may be found wheresoever of genuine value for the defense of religion. The work presents in a nutshell the salient methods by which the foundations of Christianity may and should be established and defended. For the rest, the reader will find samples of the author's manner of reasoning, in the paper on the "Old Apologetic" elsewhere in this number of the REVIEW.

DIE GRUNDZUEGE DER PHILOSOPHIE von Carl Braig, D.D. I. Abriss der Logik. Pr. 70 cents. II. Abriss der Noetik. Pr. $1.10. III. Abriss der Ontologie. Pr. 70 cents. Herder: Freiburg, (St. Louis, Mo.) 1896-97.

The author of these volumes, a professor in the University of Freiburg, has set for himself a large and an important undertaking —the construction of a system of philosophy in ten distinct compartments—we had almost said *stories*. The Logic—formal and material—the latter under the caption Noetics—and the Ontology have been thus far completed. A volume introductory to the series, and six more to be devoted to Natural Philosophy, Psycho-Physics, Psychology, Ethics, Aesthetics and Theodicy, are promised to see the light "before the opening of the new century."

The volumes are not large, but they are very compact and contain a large amount of matter. The mere presentation of so interesting a programme will surely stimulate the interest of philosophical students in the undertaking, and gain for it the encouragement it deserves. This interest and support will be the more readily awakened when the competency of the builder for so large and many-sided a work is realized, by a study of the first three instalments.

The outcome, as these books are, of the author's academic lectures they provide primarily, though not exclusively, for the needs of university students. The hope expressed by the author that his work "may lead students to thoroughness and independence of thought and aid them in shaping their own mental products into the rigorous forms of science," is what one who examines these volumes with any serious attention will deem big with promise of fulfilment. For they are first and last thorough—not in the sense that they are exhaustive, else were they the rather exhausting. In the

comparatively small compass of 140 pages, not the last word can be said to have been written even on the formal side of Logic. Considerably more expansion is given, as is fitting, to Noetics—or the material aspect of Logic—whilst Ontology finds itself not too free nor yet too cramped in the hundred and a half pages allowed it. The thoroughness of the exposition must be gauged not by quantity, but by quality; the *multum* rather than the *multa* being uppermost in the author's purpose. Of this his conception of the inwardness and bearings of logic supplies an illustration. "Logic must of course be the 'anatomy of thought' but with the description, dissection and reconstruction of the organism of our ideas, with the determination of 'logical truth,' the main scope of the theory of thinking is not satisfied. It must tell of the life, the movement, the service of thought; it must enter into the 'physiology of knowing.' And this in turn is attainable only when logic hesitates not to become the 'biology of thinking,'—to examine minutely the rise and development of the conscious states that are at once the forms and laws, as well as the instruments, of the acquirement of truth. That portion of the science of thinking which treats of the representations in consciousness (Vorstellungen), with their preparatory states, sensation (Empfindung) and perception (Wahrnehmung), and their development in the logical concept (Begriff), is by all odds the most difficult, not simply because of the subject-matter itself, but likewise because it presupposes a knowledge of the physiology of the senses and of speech, which knowledge however can only be adequately presented in a later portion of the philosophical curriculum." (v.)

Formal logic has, of course, its well defined province—the forms of thinking. But thought is a living form. It is the person, the man of flesh and spirit that lives and feels and thinks, judges, reasons. And so even in the study of the anatomy of logic, its physiology and biology must be held in mind. This view-point gives a certain freshness to the author's treatment of the genesis of the logical concept out of the representational stage (Vorstellung) with its answering oral expression (pp. 13–35). A like interest is awakened by his treatment in the ontology, of the psychology of the notions of space and time in connection with their metaphysical concepts. It is, of course, easy enough to criticise this intermingling of matter from diverse spheres of philosophy, but the author believes that the barriers of forms may well be overleaped when there is question of a fuller and readier conquest of truth.

Dr. Braig has drawn his "outlines of philosophy," as he says, "with the full persuasion that continuity of scientific development is a criterion of truth. Hence even the logic has not been rigidly tied to the traditions of any one school, however true it be of this study that its foundations were immobilely laid by Aristotle, and that it were vain to attempt to construct another basis for a doctrine of thought than that upon which the great scholastics built." In this confidence the author unfolds his system—weaving its warp and woof out of the old philosophy, yet threading into it many a shape of beauty and many a strand of enduring strength from modern systems of thought, and especially from the physical sciences. This blending of the old and the new is, of course, the thing commendable, most of all as far as the subject-matter is concerned. As to the form, however, it is very doubtful, to say the least, whether it be possible, and even if it so be, whether it be desirable, to improve on the simple translucent style of the scholastics. The terminology and phrasing in which modern philosophy—especially in Germany—is presented is far from such an improvement. One could wish that Dr. Braig had kept closer to the simplicity and transparency of the older writers. One misses in his style the unmistakable terminology and perspicuity of expression that characterize works for instance like those of the late Dr. Stöckl—whose manual of philosophy, though perhaps not just up to date and not quite classical in its diction, we find nowhere surpassed, if equalled, for depth of speculation, logical consecutiveness of thought and perfect translucency of expression.

But though one may desiderate a greater perspicuity in the author's expression, this is the case only as to detail, and may be quite overlooked in view of the perfect order in the method in which the matter is wrought out, both in the larger parts and in the individual sections. Nothing could well be clearer and better adapted to facilitate study than the arrangement of headings and numbering of the paragraphs into which each section is divided. The notes appended to the sections contain much useful matter, especially if brought under the commentary of a well-equipped teacher. They might have been still more serviceable had they been selected and numbered to correspond exactly with determined paragraphs of the text, and would have satisfied a larger number of students had the many Greek passages in which they abound been rendered into German or Latin.

APOLOGETICAE DE AEQUIPROBABILISMO ALPHONSIANO Historico-Philosophicae Dissertationis a R. P. J. DeCaigny, C.SS.R., exaratae Crisis juxta principia Aug. Doctoris instituta, auctore Gulielmo Arendt, S.J. Accedit Dissertatio Scholastico-Moralis pro usu moderato opinionis probabilis in concursu probabilioris a S. Alphonso de Liguori, E.D., an. 1755 edita. B. Herder. Friburgi (St. Louis, Mo.) 1897. Pp. xvi., 467. Pr. 1.75.

Fr. Arendt anticipates the opinion which some *inter hodiernos Theologos, tum doctrina tum nomine eximios* may be inclined to form on seeing the title of his present critique: *labor inutilis—atramentum dissipatum—lis finita est.* "No unprejudiced theologian," it will be said, "can reasonably maintain that St. Alphonsus ever really abandoned the probabilism which he once defended. And in any case *in opinionibus particularibus seligendis S. Doctor probabilista usque remansit.* Leave equiprobabilism in peace to die its natural death; *alia graviora urgent,* to which the student of theology may more profitably give his attention."

Doubtless, too, some of our readers will think this not an unwarranted opinion and may even applaud the conclusion. Still if they be interested in keen theological debate, and if they desire to study historically and critically the full mind of St. Alphonsus on the matter of probabilism, they will find the work at hand most gratifying and instructive.

The author in face of the anticipated apathy the title of his work may evoke, deems it worth his while to investigate thoroughly the philosophy and theology of *probabilism,* especially as he considers that some writers on this system have given the *equiprobabilists* occasion to misinterpret their true and legitimate conclusions. From a number of recent opuscula defending equiprobabilism he selects the *Apologetica Dissertatio* by Père de Caigny, and subjects it to a syllogistico-historical analysis, following *lentiori pede,* the chapters, sections and arguments of his opponent's dissertation, and holding most loyally to the dialectical canon, *frequenter distingue.*

The critique falls into four *disputations.* The first analyzes the teaching of Père de Caigny on the philosophy of conceptual truth—the criteria of truth and the states of the mind in regard thereto.

The second presents a historical criticism of the moral system held by St. Alphonsus; the third, a theological dissection of *equi-probabilism;* the fourth and last vindicates the *probabilism* taught by the Saint *a nonnullis aequiprobabilistarum fallaciis.*

The work appeals to thorough students and professors of Moral Theology. Those who bring to its study the earnest attention it deserves will for the most part we think be convinced that the author is a critic as just as he is keen, that he has come off the victor in the debate, having established firmly the logical and theological position of probabilism, the weaknesses of equiprobabilism, and the historical fact that both before and after the year 1762, *systema Alphonsianum sola formula soloque nomine a simplici differre probabilismo.*

THE DATA OF MODERN ETHICS EXAMINED, by Rev. John J. Ming, S.J. Second Edition. Benziger Bros.: N. Y. 1897.

It is an indication of the merit of this work and a welcome sign of a healthy interest amongst Catholics in the deeper and higher things of the mind, as well as of life, that a second edition should have been demanded within the comparatively short lapse of time since the appearance of the first.

As the present edition differs from its predecessor only in a few unimportant details, we have nothing to add to our previous commendation of the original.

Fr. Ming acted wisely in selecting Herbert Spencer for his adversary, for no writer on philosophical subjects has exerted a wider—though by no means a beneficent—influence on the present generation of English readers than the author of the Synthetic Philosophy. Catholic students are eager for a thorough criticism of Mr. Spencer's entire system. They have in the work at hand such a critique of its crowning portion—the Data of Ethics. But the First Principles, the Biology, the Psychology, and the Sociology have received no systematic examination within book covers, though quite a number of critiques have appeared in review articles, notably from the author of the present work. Who will come forward to encounter Mr. Spencer in the other fields of philosophy, as methodically as Fr. Ming has done in Ethics?

THE LIFE AND TIMES OF CARDINAL WISEMAN.

By Wilfred Ward. Two volumes. Longmans, Green & Co., New York, London and Bombay. 1897.

(*Concluding Notice.*)

In course of time it became evident that the failing health of the Cardinal, as well as the increasing demands made upon him in his official capacity, required the appointment of a coadjutor for the See of Westminster. The man upon whom Wiseman's choice fell was Dr. Errington, Bishop of Plymouth since 1855. They had been fellow-students at Ushaw, and later at the English College in Rome. In Oscott, too, they had labored together whilst Wiseman was rector. Although there was a decided difference between them in temperament and methods of action, a fact of which Dr. Errington reminded the Cardinal when the latter invited him to become coadjutor, Wiseman seems to have apprehended no difficulties, and insisted upon the nomination. Rome deferred to the wishes of the Cardinal, and Dr. Errington was appointed.

It was not long before a want of harmony showed itself in the governing element of the Westminster diocese. Errington, a strict and exact disciplinarian, an absolutely punctual man of business, arrived at and promulgated decisions which the sympathetic temper of Wiseman, whose lack of punctuality was proverbial, deemed needlessly severe, and which were consequently rescinded by his superior authority. "Fortunately," says Father Morris, from whose memorial Dr. Ward takes the main information in this chapter, "they both lived and ruled among a clergy that was filled with a hearty desire to live in accordance with the law of the Church. Occasions were not frequent when the diversity of character between the two Archbishops, if it were not a diversity of principle between them, would be called into play. But one at last arose which swept away all unconsciousness of their personal incompatibility." The occasion was Dr. Henry Edward Manning, who, after his reception into the Catholic Church in 1851, had rapidly gained in the esteem of the Cardinal, and continued to impress him by his zeal and ability. In 1853 Dr. Whitty, Wiseman's Vicar-General, had made a proposal to Dr. Manning, who was then in Rome, that he should return to England and take part in founding a congregation of priests similar to that established by St. Charles Borromeo in Milan, who

were to carry out the designs of missionary reform which the Cardinal had in mind, and for which, as we have seen, he found it impossible to secure the aid of the older religious communities. The project took definite shape in 1857, and the establishment of the Oblates gave to the diocese a body of priests governed by a Superior who, in conjunction with the Ordinary, was to determine their destination on the mission, and who might at any time recall them to live in community. To Errington this seemed an unwarranted limitation of episcopal authority, and a subversion of established discipline in the government of the diocese. Wiseman yielded to his protests so far that the rule was modified in a way which appeared to meet the expressed views of the coadjutor Archbishop; still the latter retained a strong prejudice against the projects and ideas which the Oblates were designated to foster among the clergy. Thus an antagonism arose between Archbishop Errington and the Cardinal's favorite, Dr. Manning, which, whilst no doubt without malice on either side, was emphasized by the naturally opposite dispositions of the two men, visible even in their outer appearance. The biographer of Cardinal Wiseman, in whose confidence they both shared, describes them as follows: "The slim and graceful figure of Dr. Manning, his dignified and stately bearing, the pale, delicately chiselled features, eloquent of the ascetical life, the penetrating glance of the eye, which spoke of fixed ideas and of firm determination, are still recent memories to us. Far less distinguished, but no less betokening a strong man, was the appearance of Dr. Errington. Somewhat short and thick-set, with a hawk-like expression of face as he looked at you through his dark blue spectacles, iron determination and persistency were stamped on face and figure. Not less ascetic in life than Manning, he had no sympathy with the mystical cast of Manning's mind."

As a result of the disputes which arose concerning the rights of the Oblates who were sustained by the Cardinal, and those of Dr. Errington, who had on his side the Cathedral Chapter, Rome was appealed to by both parties. The authorities at Rome saw plainly enough that in order to restore harmony it would be necessary to relieve the Cardinal of his present coadjutor, though the latter was perfectly honest in his opposition, whilst he had done nothing that might make him responsible for the results which were now being forced upon him. He himself saw plainly enough that his eventual resignation was the sure end, yet he did not, under the circumstances, think it wise to tender it of his own accord. In an inter-

view which he had later with the Pope, he stated that he would resign only when he had received a positive command to this effect from his superior, who was the Pontiff himself. On July 22d, 1860, Cardinal Barnabo received instructions from the Holy Father to make out the decree which would remove Dr. Errington from the coadjutorship. The document alleged no charges against the latter, beyond the impossibility of his working with the Cardinal; it relieved him from the office and freed him "from all right of succession to the diocese of Westminster." Dr. Errington received the command to resign with uncomplaining obedience, and his whole conduct on the occasion was most edifying. Three years later the Archbishopric of Trinidad was tendered him by the Holy See, but he refused the offer.

Henceforth Dr. Manning, Provost of the Cathedral, became the leading factor under the Cardinal, whom he represented in nearly all the most important ecclesiastical transactions with Rome. Wiseman continued to take active interest in the political and educational questions which agitated English Catholics. Among these questions stands out prominently that which concerned the temporal independence of the Holy See, against which Garibaldi, hailed as the herald of dawning liberty for Italy, was making successful propaganda in England. Wiseman once more publicly stigmatized the inconsistency of Englishmen in their endorsement of anarchy and godless rationalism abroad, whilst they seemed to proscribe it at home. There was during the last years of Wiseman's life a strong tide moving toward reunion of the non-Catholic bodies professing Christian principles and doctrine with the Catholic Church. Concurrent with this movement was the effort, made principally under the instigation of Newman, to bring into closer relation the Catholic College students with the English national universities, especially Oxford. Manning was opposed to these movements, which he considered unworthy compromises; and his influence may have gained upon the Cardinal so far at least as to make him non-committal in a matter which at a former time he seems to have decidedly favored.

During the years 1863 and 1864 Cardinal Wiseman suffered from almost uninterrupted illness. Still he managed to write and lecture and made an occasional visit even out of England. Since his dangerous illness whilst at Rome, in 1860, the thought of death, as Canon Morris tells us, was continually before his mind. He wrote in that year his own epitaph. On January 11, 1865, he left the

house for the last time. A few days later he became so dangerously ill that the last sacraments had to be administered to him; but he rallied and lingered. His patience and obedience during the last weeks appear to have made a great impression on his surroundings, as we judge from the notes left us of this final period by Father Morris. On February 4 he requested that Dr. Manning, who was in Rome, should be sent for. The next day he made his dying profession of faith in presence of the Canons of his Cathedral; then he spoke to them of their future bishop: "I have one word to say, and it is to beg you to cherish peace and charity and unity, even though it may be at the price of our occasionally having to give up our own individual opinions for the sake of peace." He gave them his blessing and received from each the kiss of peace.

Dr. Manning arrived from Rome on February 12th. Three days later the Cardinal expired. He was buried in the midst of his London priests, the spot he had chosen, and upon the tombstone were written the words he had himself composed five years earlier:

NE · DE · MEMORIA · DEVM · PRECANTIVM
MERITO · EXCIDERET
NICOLAVS · S · R · E · PRESB · CARDIN · WISEMAN

PRIMVS · ARCHIEPVS · WESTMONAST

HVNC · LAPIDEM · VIVVS · SIBI · POSVIT
QVI · CVM · AB · INEVNTE · ADOLESCENTIA
APVD · ANIMVM · SVVM · STATVISSET
CHRISTIANAE · VINDICANDAE · RELIGIONI
FIDEI · CATHOLICAE · ILLVSTRANDAE
IVRIBVSQVE · ECCLESIAE · TVENDIS
VITAM · INSVMERE
AB · HOC · PROPOSITO · VSQVE · AD · EXTREMVM · SPIRITVM
SCIENS · NVNQVAM · DECLINAVIT
MERCEDEM · A · DEO POTIVS · QVAM · AB · HOMINIBVS
EXPECTANS
QVAM · AD · PEDES · PIENTISSIMI · DOMINI · HVM LLIME
PETITVRVS

DIEM · SVVM · OBIIT

XV · FEBR · $\overline{\text{MDCCCLXV}}$
ORATE · PRO · EO

CONCORDANTIARUM UNIVERSAE SCRIPTURAE SACRAE THESAURUS ea methodo qua P. de Raze disposuit suum Concordantiarum Sacrae Scripturae Manuale adornatus et Tabulis Synopticis locupletatus. Auctoribus PP. Peultier, Etienne et Gantois. Aliisque e Societate Jesu Presbyteris. 1898. In-quarto (30x20) xvi.-1238 p. complectens. $6.00 net. (P. Lethielleux, Paris) Fr. Pustet et Soc: New York et Cincinnati.

When Rabbi Isaac Nathan gave to his great Hebrew Concordance (1438) the name *Illuminatio Viae* he indicated the true value of such a work for the teacher of the law; and indeed a good concordance is one of the essentials of a priest's library. For the ordinary preparation of sermons and catechetical instructions it might suffice to have at hand a work like Merz's *Thesaurus Biblicus*, since in a moderately sized volume it furnishes the common scriptural phrases and verses under alphabetically arranged headings; but for study, for writing, or for such controversy as is apt to become the task of every priest in our days who would exercise his ministry with adequate efficacy, it is necessary to have a complete reference-book which contains the more important words of the Bible in their context.

Since the days of Cardinal Hugo de St. Cher (1263), who was the first to arrange a *verbal* concordance of the Bible, considerable progress has been made in the manner of arranging and grouping the topics for practical use. The concordance of Francis Lucas which was reprinted many times down to the middle of the seventeenth century and became a model for later editions on account of its completeness, was entirely discarded when a work entitled *Concordantiae nova methodo adornatae opera Patrum Monasterii Wessofontani* appeared in 1751. In place of separate words and phrases it gave the entire verse or clause containing the same, and furthermore rubricated the inflected forms as distinct captions. Thus there would be found about seven hundred phrases beginning with or containing the word *ascendo;* but apart from these the reader would find some fifteen texts under *ascendamus*. Among the most important Latin concordances arranged on this plan we have in latter days that of *Dutripon*, first published at Paris, in 1838, and now in its eighth or ninth edition, *Tonini* (first ed., 1861) and *De Raze* (eleventh ed., 1881).

The last mentioned of these has become the basis of the present work, the superiority of which lies not only in its greater accuracy of the corrected text, and in the typographical arrangement which orders and coördinates the various verbal groupings in the most convenient fashion, but which is especially remarkable for its *synoptic tables* placed at the beginning of the work (pp. 6–68). These tables reduce to a compendium numerous statements and facts scattered often through several chapters and books of the Bible, in such a way that they can be mastered by glancing over a single page. Thus we find the various genealogies grouped together ; an enumeration of the laws and ceremonies observed by the Jews in the offerings and sacrifices, with accurate references to time and place as indicated by the scriptural text ; itineraries giving the list of places through which the patriarchs, the Israelites in the desert, and in captivity, wandered ; the journeys of St. Paul through Palestine, Arabia, Asia Minor, etc. It is true we have similar introductions in the older Concordances, but they do not approach the present work in completeness or accuracy. Besides this the form of the book (octavo), being less bulky than that of Dutripon, etc., recommends it on practical grounds to the student. Indeed, the work leaves nothing to be desired. We hope that we may soon have an English version, for our Catholic literature is singularly deficient in this respect, whilst Protestant zeal has supplied abundant helps for its readers from Gibson's or Marbeck's "worke wherein by the Ordre of the Lettres of the A. B. C. ye maie redely finde any worde contaigned in the whole Bible, so open as it is there expressed or mentioned (London, 1550)," down to Young's Analytical Concordance reprinted in various forms at the present day.

BOOKS RECEIVED.

FLOWERS FROM THE FRANCISCAN CROWN. Short Lives of Franciscan Saints. R. Washbourne : London. Benziger Bros. : New York, Cincinnati, Chicago. Pp. 203. Pr. 90 cents.

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NOTES ON ST. PAUL: Corinthians, Galatians, Romans. (Quarterly Series.) By Joseph Rickaby, S. J. *The same.* 1898. Pp. 455.